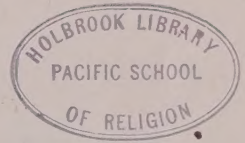


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JUNE, 1949

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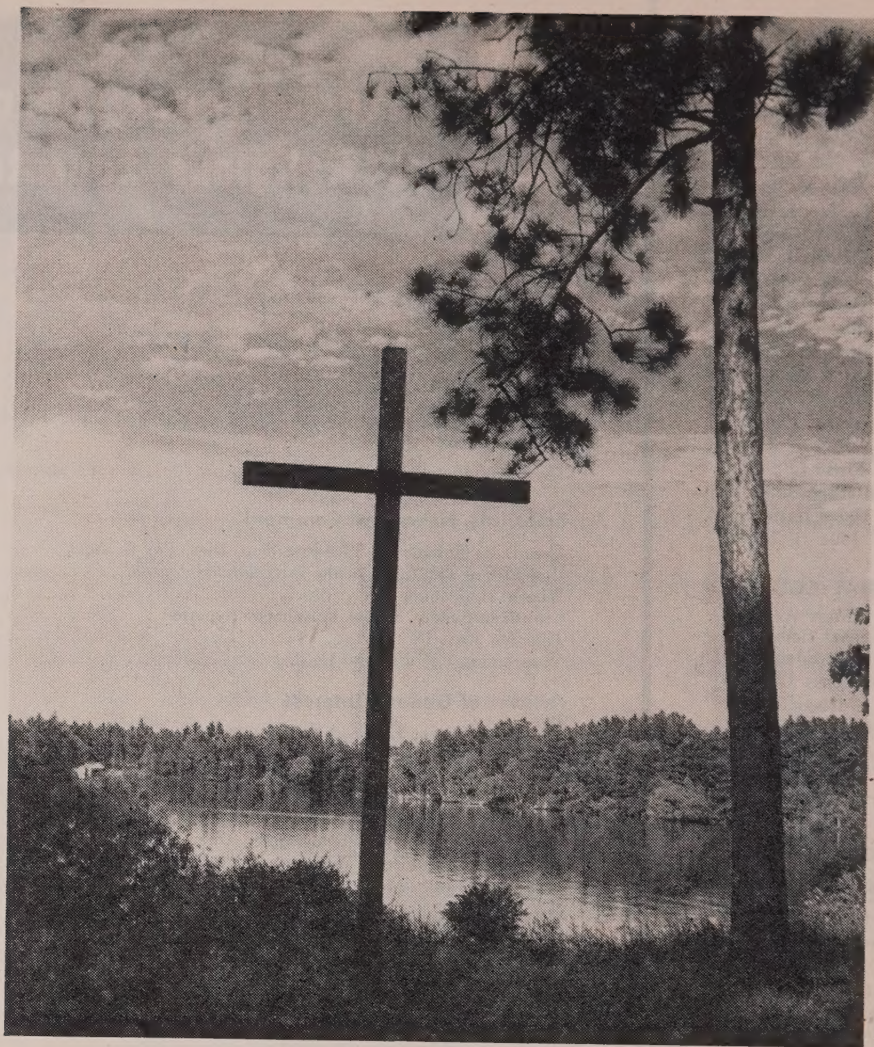
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God's Signpost

It still stands in our world,
Pointing the way for young men and old,
Saying, "This is the Way—come, follow me,
For I am God's signpost for you."

CLEMENT E. SUEMPER

Accent on youth

The new version of the New Testament appeals especially to young people

By J. Carter Swaim*

JUNE IS THE MONTH when society marks the progress which youth has made and seeks to impress upon youth what it may become. In schools and colleges it is the season of promotion and graduation, and in church the second Sunday is Children's Day. It is a good time to consider our responsibility for providing an accurate Bible translation to meet the religious needs of children and young people.

What did the Child Jesus say?

In countless churches on Children's Day will be recounted our Lord's experience in the Temple at the age of twelve, and Luke 2:49b will be quoted from the King James Version: "Wist ye not that I must be about my Fathers business?" Where is the child who from that will get a correct impression of the earliest recorded words of Jesus?

"Wist" is described in dictionaries as "archaic"—which is to say, antiquated. "About my Father's business" conjures up visions of some kind of gainful employment habitually engaged in. An advertising man used it as the text for a book calculated to show that Jesus was a shrewd executive, a high-pressure salesman, a clever promoter; a church school teacher recently spent the entire lesson period explaining to his boys that they could get rich if they would set their minds upon it.

But the only "business" carried on in the Temple-area in our Lord's time was that of the money-changers—and Jesus was so incensed by it that he brought the whole thing to an abrupt and dramatic end. Actually, the Greek does not say "about my Father's business," but simply "in the things of my Father." Mary and Joseph surely knew that, wherever he was, he would be in pursuit of the Father's purpose! His surprise was that they had not at once thought to look for him in his Father's house, and the Greek is an idiomatic way of expressing that. How much better our church school children would be with the Revised Standard Version: "Did you not know that I must be in my Father's house?" That is simple, natural, direct, in no way misleading.

Can young people understand the Bible?

As for young people, June is the season when commencement orators will be giving them advice calculated to lead to effective living. A scientist said: "I was brought up to believe that the Bible was a holy Book, and I suppose it is, but I never read it. I cannot understand it; to me it is just a lot of words." He was referring to the only version he had ever seen, the King James. He was a man with a Ph. D. degree in science, a field of study in which Elizabethan language is seldom used. Perhaps, then, we cannot expect all high school or college people to become familiar with a translation couched in the idiom of seventeenth century England.

* Professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pennsylvania.

Some of the difficulties encountered by the average young person are suggested by the efforts that have been made to render the King James Version intelligible. One edition boasts that it has got rid of the notes "which encumber most editions of Holy Writ." As a matter of fact, its editor had to invent a series of notes all his own, and the volume has twenty-five pages devoted to "A Glossary of Biblical Terms." A still more recent edition is put forward as "specially suitable for young people"—but it has not less than 7,300 footnotes. Is there anyone who supposes that that many appendages will restore the Scripture to the familiar place it once had?

Did St. Paul mean this?

Conceivably, we could construct for youth out of the King James Bible a moral code which would be damning. We are eager that our young people should keep ever before them the highest ideals, but no less an authority than the Apostle Paul, in KJV, is made to advocate exactly the opposite: "Mind not high things," he says (Romans 12:16). We want our young people to live by the loftiest thoughts and feelings, but Paul says plainly: "Be not high-minded" (Romans 11:20).

It is difficult to get young people to think beyond the present moment. Their achievements at school are part of the permanent record, which will one day stand them in good stead or one day be held against them. Wasted time will later show itself in costly ignorance. He who manages money well must learn to balance present wants against future needs. It is difficult to make adolescents aware of this; they seem indifferent to the thought that they are already well on the way to becoming what they will be. But after all why should they trouble themselves about anything beyond today? Does not Jesus say, according to KJV, "Take therefore no thought for the morrow"? (Matthew 6:34).

Their teachers and elders know that "mind not high things" means "do not be haughty" (RSV); "be not high-minded" is "do not become proud" (RSV); "take no thought for the morrow" really means "do not be anxious about tomorrow" (RSV). The informed know that—but how can young people be expected to know it? Is it wise to place in their hands a book which at so many points may give a wrong impression?

For young people the King James Bible creates the all but insuperable psychological barrier of associating religion with the outworn speech of a bygone age. Because Christianity conserves moral values and will inevitably associate itself in the minds of many with forces that make for restraint, it is all the more important that it should not subject itself to the needless handicap of an obsolete vocabulary.

Inspiration is now intelligible

A girls' college in the South has for many years given a Bible to each member of the graduating class. Now, by request of the girls themselves, it is the Revised Standard New Testament which figures in the annual presentation. There they read—and understand—such wholesome advice as: "Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord" (Romans 12:9-11).

Making the most of group experience

By Paul M. Limbert*

MARK HOPKINS on one end of a log and a boy on the other," has been widely accepted as the essence of good education. But there is something wrong with that picture; one important element is omitted. A more normal and typical picture, even in pioneer days, would be Mark Hopkins sitting around with a *group* of boys. There might be a log, but it would be burning in a camp fire.

The group itself is educative

The groups to which one belongs intensively at various stages of growth are among the most important educative influences. This is obviously true about "primary" groups—home and gang. It may be true about groups in the church school. Pedagogically speaking, the *group* is an important part of the curriculum; it is one of the "tools" of teaching. Some of our most important and most lasting learnings have come in and through groups.

Boys in a Sunday school class react on one another for good or for ill. Sometimes their assembling in a small group is a signal for the multiplying of mischief. The group meeting may be an occasion for showing off, jockeying with one another for position, distracting attention from what the teacher is trying to say. But in another situation the interaction within the group may be positive and creative, providing an experience that could never come from sitting on the other end of a log from the teacher. There may be a fruitful give and take of ideas; there may be the inspiration of doing things together and a deep satisfaction simply in being together.

Teaching in and through groups is more than a device for saving time and materials. If teaching is viewed primarily as a way of telling or informing, the size of the group would be of little concern, except for discipline and grading. But if learning comes to no small degree from creative interaction, then it is highly important to look at the size of the group, how it is constituted, and the role of the leader.

What is group work?

During the last fifteen years a great deal of attention has been given to the varying patterns of interaction within a group and to ways in which this group process can be guided constructively. "Group dynamics" has become a subject for intensive research. "Group work" is rapidly becoming a science and a profession. Most of these studies have concentrated on group experience in settlements, Y's, Scouts, and other leisure-time youth agencies. But increasing attention is being given to groupings in schools, industries and adult educational agencies. Here and there the implications of group work are being seen for religious education, particularly in young people's fellowships and weekday church school activities. A body of literature is developing which is of significance to directors of religious education and youth workers.

Perhaps the best way to grasp quickly what is involved in this effort to capitalize on the group aspect of the total learning process is to describe the function of the group worker:

The group worker is concerned about what happens to individuals in and through group experience. He is also interested in the development of the group itself to a point where there will be a large measure of creativity and self direction. He is concerned, furthermore, that through group action and intergroup association there may be many contributions toward building the kind of community and world that provide justice and opportunity for all persons.

How a group worker thinks

To the group worker the program of the group is not an entity in itself but a means toward individual and social development. For example:

—In games and sports, the group worker is sensitive to how individuals react, how their participation or lack of it reveals certain needs for social adjustment. He is concerned about stimulating personal growth and social coordination through games rather than being primarily concerned about keeping a group busy and happy, running an activity efficiently, or winning a contest.

—In arts and crafts, the group worker watches to see how individuals respond to the use of varying media and how successfully they work together in sharing of equipment to carry through a project. His activity as a leader is in the direction of personal creativity and social adjustment rather than getting ready for an exhibition or insisting upon a finished product even if the leader has to do half the work.

—In dramatics, the group worker helps individuals gain confidence through participation and seeks to direct emotional release in constructive channels. He may aim also to put on a show, but he is more concerned about what happens to individuals within the group over a period of weeks than about the success of the final event.

—In discussions, the group worker is alert to see how individuals reveal their inner feelings by what they say and how social tensions or intellectual confusions may be clarified. He is more interested about stimulating and integrating the thinking of the group than in maintaining parliamentary decorum or arriving at a logical conclusion quickly.

In other words, the group worker focuses his attention and guidance not on the activities as such but on persons and their reactions, on interpersonal relations and adjustments. He has done some advance planning, but he modifies his procedures in accord with dynamic elements as they arise in the group experience. He is interested in group organization and structure, but these again are secondary to the vital processes of interaction among persons. He hopes for group solidarity and effective group action, but he knows that such results must grow out of group experi-

* President, Springfield College, Springfield, Massachusetts.



Decatur Weekday Schools

A group spirit may be developed in a class through activities in which all share.

ence and cannot be forced.

Can the church school leader be a group worker?

Now to what extent are these functions of a group worker pertinent to the church school leader? In the usual Sunday school situation it would obviously be difficult and unwise to reproduce the informality of a settlement house or a Scout troop. Furthermore, the conventional age-grade grouping of a Sunday school presents certain inherent limitations. It is hard to develop a genuine group spirit when to begin with there are no common interests and few weekday neighborhood associations. Members of a downtown church, particularly, come from all corners of a city, making informal acquaintance difficult and weekday meetings almost impossible. There are few natural groupings in the average church school. Also, without question a teacher has a different role from a group worker. He has a responsibility to familiarize his pupils with the basic elements of the Christian heritage and to help induct them into the Christian community.

Nevertheless the religious educator can profit from group-work insights and methods at many points. Is not his major concern the development of Christian personality, utilizing all possible resources? Has not vital Christianity from the beginning been characterized by small "fellowship" groups that embody the spirit of Christ in study, worship and service? Does not respect for personality demand that attention be given to the needs and capacities of every individual and that there be many opportunities for creative interaction within a group?

In the Sunday church school

Even in the more formal Sunday morning sessions the teacher can create a "permissive" atmosphere that encour-

ages spontaneity and participation within the framework of the essential purpose of the school. He can guide the discussion so that individuals share ideas and experiences freely and develop the mutual appreciation that may grow into deeper friendships. He can help the class become more and more skillful in making decisions and planning activities until they achieve a considerable measure of self-determination. In short, the class may become a *group* in which each person has a sense of belonging and is recognized by others as having something to contribute to the group. If the members of the class represent different social and racial backgrounds, so much the better.

It is difficult to see how such a development can take place without some meetings outside the Sunday morning hour. Teachers in the church school are constantly exhorted to visit the homes of their pupils, to learn to know each individual better, to have occasional weekday meetings. But seldom do they do so unless they look upon themselves not only as instructors, but as group workers. Let a teacher once get the idea that he is also a group adviser and he will need no urging for out-of-school contacts. Hikes, parties, home visits, service projects will develop as normal manifestations of a group process under the guidance of a skilled adult leader.

In the youth fellowship

The Sunday evening young people's fellowship and the weekday recreational program offer more obvious opportunities for group work in a church setting. The groupings are more informal and more likely to be on a basis of common interest. The program is more flexible. But here again the adult adviser has much to learn from group work findings. There will be a constant struggle to keep the program person-centered rather than activity-centered. There will be

a great temptation to "put over" a program rather than to develop it soundly out of study of personal needs and as a result of thorough work with committees.

In a large fellowship or young people's department the real group work may take place not in the larger body but in a Youth Council composed of elected officers, representatives from smaller groups. Here is a medium for intensive purposeful activity with a continuity and regularity of membership that are essential to a well functioning group.

If we believe that a person is influenced most by the groups in which he lives most vitally, we are disturbed by the lack of depth that characterizes most of the intragroup and intergroup relations in our church schools. Christian educators above all others ought to be concerned about creative teacher-pupil and pupil-pupil relationships. How

can we make the most of the various forms of group experience within church and church school that are potential resources for Christian education?

Those who wish to go further into this whole matter of group work may be interested in reading the books listed below:

Hendry, Charles E., editor, *A Decade of Group Work*, Association Press, New York, 1948.

Sullivan, Dorothea F., editor, *The Practice of Group Work*, Association Press, New York, 1941.

Trecker, Harleigh B., *Social Group Work Principles and Practices*, Woman's Press, New York, 1948.

Wittenberg, Rudolph M., *So You Want to Help People*, Association Press, New York, 1947.

Mrs. J. N. McEachern, vice-president, dies

A statement by the General Secretary

OFFICERS, members, and friends of the International Council of Religious Education were saddened to learn of the death of our vice president, MRS. J. N. McEACHERN, SR., on April 24.

Mrs. McEachern had been one of our very loyal and active lay supporters. In 1939 she became an active organizing sponsor of the Laymen's Crusade for Christian Education. Following Mr. Russell Colgate's death in 1941 she became co-chairman, along with Mr. James L. Kraft, of the Crusade.

Meanwhile, in 1940 she was elected a vice president of the Council, the only woman to serve in that capacity. Along with these two offices, she has also served on the Council's Board of Trustees since 1942.

She gave generously to the support of the Council not only with her monetary gifts but also with her counsel and concern for the Christianization of America's millions of boys and girls and men and women. We memorialize her for her generosity and kindness in our behalf, and thank God that he gave her to us during the latter years of her



Mrs. J. N. McEachern

full and rich life when her wisdom and ripe experience could be of real benefit to the Christian education movement in North America.

One of Mrs. McEachern's most notable projects was the sponsorship of a survey of all children in metropolitan Atlanta (Georgia) in 1942 and 1943 to discover unchurched children. As a part of the United Christian Education Advance and the Laymen's Crusade, she provided funds through the International Council for the employment of Miss Mozelle Tumlin to engage in this work and gave her constant guidance and encouragement.

Mrs. McEachern was also a member of the World's Sunday School Association from 1937 to 1947 and a member of the World Council of Christian Education since then.

Her leadership in church activities goes back to 1904 when she began a four-year term as president of her local church Woman's Missionary Society. Her memberships and offices in denominational and interdenominational organizations since then make a long list. Conspicuous was her term as president of the National Council of Church Women (now the United Council of Church Women) from 1935-1937; membership in the Federal Council of Churches of Christ in America and its Department of Evangelism since 1940; participation in general conferences of the Methodist Church and its women's and missionary organizations; city and national committees of the Young Women's Christian Associations. Since 1925 she was affiliated with the Georgia Interracial Commission and the National Interracial Commission. She has been a member of boards of directors and committees of Scarritt College, Paine College, and Clark College.

Active also as a business woman, Mrs. McEachern was vice president of the Industrial Life and Health Insurance Company (now the Life Insurance Company of Georgia) from 1920 to 1929 and, following her husband's death, chairman of the Board from 1929 to 1948.

In addition to her son J. N. McEachern, Jr., she is survived by a daughter, Mrs. T. B. (Lula Christine) Smith; a sister, Mrs. B. F. Cameron; a brother, O. R. Dobbs; two grandchildren; and three great-grandchildren.

Funeral services were held April 26 in Atlanta. Rev. Richard B. Smith of the staff, represented the officers of the International Council at the services.

Roy G. Ross

Fellowship evangelism in our church

By Homer E. Watkins*

This is the story of the way fellowship evangelism worked in a local church. The First Christian Church of Sioux City, Iowa was just one of the twenty-eight churches in the city which took part in just one of the fifty-two National Christian Teaching Missions so far held in the United States. An exciting view is given in this story of the people being reached through this gracious, informal type of evangelism. In addition to being the executive of the Mission committee in Sioux City, Mr. Watkins was a guest leader at Des Moines, Iowa and directed the Mission in Saginaw, Michigan.

JUST A LITTLE OVER A YEAR AGO the National Christian Teaching Mission was held in our city of about 100,000 population. Dr. Harry H. Kalas, now national director, was our leader. The four phases of the Mission were emphasized: a self-study for each church, the census, fellowship cultivation, and program enlargement.

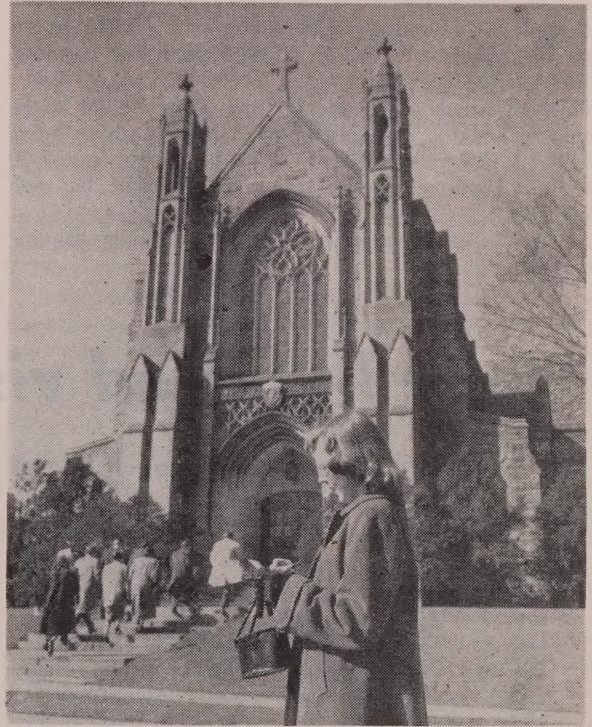
Our church was given about 600 names on its new responsibility list. These were the unchurched people in our vicinity who expressed a preference for our denomination, or who were our share of those who had no preference. Many of these people I did not know, and I was certain that they were not prepared for church membership. We decided to follow the pattern suggested by the Mission. The theory of fellowship evangelism has two important factors: First, the conversion process comes most naturally after one is a part of the fellowship of a church. It is better understood then, and the Christian life is more easily lived when one is surrounded by Christian friends. Secondly, one feels more at home in a group of his own age and interest. This is the way it worked out in our church:

People are visited as individuals

The list of names was divided up among the organizations of the church. By this procedure we felt we might reach the members of the family in the most natural way for the first round of calls. We set out to make calls upon every person as an individual and not upon the family as a whole. If a young person in a family was known by a young person in our church, the first call was made by someone from the youth group. On the second round of calls, a couple from the women's group would call on the mother; later, two men would call on the father, and so on until the entire family had been called upon. In these visits they are invited to attend the part of the church life which the callers represented and also the worship service. Quite often the callers took them to the meetings the first time.

As minister, I had regular reports on the calls and watched for these people. When they were well-integrated in some church group I made a call. Many of them were now ready to accept church membership with its fuller meaning. This process went on until during 1948 we received more members into the church than in any recent

* Minister, First Christian Church, Sioux City, Iowa.



Lloyd S. Jones

In Youngstown, Ohio 3500 church members took checking cards to church, for use in the afternoon survey.

year. These people had been attending church regularly and understood what was expected of them.

Last month, which was fourteen months after the mission was held in our city, we had three nights of calling on more of these people on our responsibility list who had already been attending. These callers were mostly lay people in our church who had received special training by a visiting minister. On these nights nearly fifty decisions for church membership were made. They were natural, normal decisions, resulting from many contacts with the church through fellowship cultivation. Each new family received into the church is, without their knowing it, sponsored for several months by an active family in our church.

We plan soon to have another such visitation campaign as more from our responsibility list are cultivated. This makes a very vigorous program of evangelism, and it works.

Attendance has outgrown space

Our church building is not large and plans are under way to begin a new one in a few years. In the meantime our attendance has outgrown our present building. We have purchased an eight-room house next to our church for some departments of our Sunday church school, and during part of the year we have to have two Sunday morning

worship services. The first service is from 8:55 to 9:55, with a fine youth choir leading. The school is from 10:00 to 10:45, which is class period. The second worship service is from 11:00 to 12:15. In this service the adult choir sings.

In our church school adult department we have organized three new classes, one for the most-neglected post-high-school group, one for a young married group and another middle-age married class. A men's club has just been organized. On Sunday evening we have three youth groups meeting. Since our building is not large, this is not easy. Our intermediate group meets from 5:00 to 6:30 P.M.; the high school young people from 7:00 to 9:00 at the church, and the post-high-school fellowship group meets at the Y.M.C.A., seven blocks from the church, from 7:00 to 9:00. Until recently this group met in a home, but soon outgrew it.

We have met many obstacles, but with a little planning

they have been overcome. The spirit of evangelism in our church runs high, and those whom we reach in such a process as here outlined love and support the church. I am sure the same plan can work in any church.

One of the finest features of this whole program of fellowship as it has actually worked in our church is the continued interest. As this is being written the post-high-school group is planning a program of fellowship cultivation on a Sunday afternoon. Most of the young people in our three youth groups have been reached in this way.

There is now an organization in our church which has as its total responsibility, the overseeing of fellowship cultivation in all departments of our church life. Those in it are enthusiastic about their responsibility, and the group is doing for our church what nothing else has done. It can easily fit into the normal life of any church.

Three hundred visits a year

Are made by each of the weekday teachers in Rochester

By Daniel W. Staffeld*

Weekday schools of religion are one of the best means of reaching unchurched children. Each year between 25 and 33 per cent of the new children and young people enrolling in the two thousand systems of weekday schools have never been to Sunday school and do not come from Christian homes. Many of these children begin attending Sunday church school after going to the weekday classes. It is in these classes, therefore, that the church has a great opportunity to save children before they become "delinquents." It can be done if the program is carried on with the effort and consecration manifested by the churches in Rochester, New York.

WE BELIEVE that here in Rochester we are getting at the tap-roots of juvenile delinquency. We are doing it through our weekday church schools, but not just by holding classes in religion. Rather, the success we are attaining—and it is already visible—is coming about through the new approach which the teachers are making to their pupils. The essence of this approach is intimate acquaintance with children, especially problem children, and work on their problems with parents and with other agencies.

The teachers have time to visit

This kind of visiting and consultation takes time, but we help to provide the time by limiting the amount of class work each teacher has. Our full-time teachers have no more than fourteen classes a week. Our understanding with them is that every teacher is to call once a year on the home of each of her pupils, and more often in problem cases. We think now that each teacher can make about three hundred

calls a year. This year's experience will give us a measurement of what is possible. We may even lighten the teaching load still more in order to get the remedial work done. Naturally our regular class work goes forward, but much more fruitfully because of the spiritual enrichment which now infuses the class-room process.

We do not expect our teachers to do all the remedial work involved in reorienting the life of a boy or girl who is on the wrong path. There are too many other influences in his life. Pastors, principals and visiting teachers can sometimes do more than our own teachers. But we do expect teachers of religion to have a real concern for a difficult child, a concern that causes him to look into the reasons that make him behave as he does, a concern that will cause the teacher to visit the pupil's home, his public school teacher, principal, doctor and pastor. And we expect him, if necessary, to get all these people to work together to save the child.

Two cases in point

This was what happened in the case of David. The first symptom that the weekday teacher noted was that David did not cooperate in the class. He had a "don't care for anything or anybody" attitude and was completely antisocial. The teacher learned from the public school principal and the supervisor that David had "bad" days in school. It was decided to have him visit a psychologist. This doctor delved into the family background. He told our teacher that David was an unwanted child in a series of five births in the family, because he was born in the depression. His father before him had been an unwanted child and that had influenced his attitude toward David. The older brother got preferential treatment in the home. The weekday teacher visited David's pastor and found that David was in a

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church confirmation class and seemed to like his teacher. She also called at the home, of course, and in addition had talks with David's teacher and the visiting teacher of the public school. The evidence all seemed to show that the psychologist could do more with David than anyone else. So the weekday teacher, the church school teacher and the public school teachers are now all following the lead of the psychologist in their approach to David. Already David is showing signs of improvement.

Here is another case. Richard had been difficult in the weekday classes. The religious education teacher called at his home, which was very neat, perhaps too neatly kept. Richard's mother evidently felt that her young son was a disgrace to the high standards of the family. She repeatedly said, "He is a devil," and told a tale of his stealing. Apparently Richard was trying to live up to his reputation in the family. The mother said he was attending a confirmation class at his church. When the weekday school teacher called on the pastor and told him about Richard's situation, he was amazed, saying, "The family is in church every Sunday." He took the matter up with the family and was able to change both the attitude of the parents toward Richard and Richard's own attitude. Richard is now a good cooperator. Except for the call of the teacher the pupil might have gone quite wrong under the negative treatment he received in his home. Another soul has been saved!

The homes and schools approve

It is not only the problem children, however, who benefit from the visits the teachers make to their homes. Perfectly normal children come to know their teacher and she to know them, and better rapport results in the class. Most children are glad and proud to have the teacher call at their homes. Only in rare cases does a child wish to have a teacher keep away from his family and such a wish should usually be respected. Children's attitudes improve when they know that the home and the school are working together. Here are some notes from teachers' reports:

"I visited Carl, home because of sore throat. Mother in Florida, father works. Had a nice talk with the boy alone and found out his interests. He was more cooperative in class at the next session than ever before. I feel I won his confidence by that talk."

"When I visited the home, I found the parents cooperative. They were worried because Jerry was causing trouble at home and at school. I was invited to dinner. Since then Jerry isn't nearly as belligerent. I intend calling again."

The parents seem to appreciate the calls. They are buying Bibles and children are using the Bibles at home. "Thank you" notes and visits to the teacher have expressed appreciation for the classes.

Also, the public school teachers and principals have become more interested in our weekday schools of religion since we began this new approach. Many of them realize the need of spiritual resources which, as one teacher said, "are not only religious but are the basic values in American democracy."

The teachers are changed, too

Perhaps most striking of all has been the effect of the visitation program on the weekday teachers themselves. The shift has been from a purely instructional to a redemptive attitude. One of them wrote, "The more we learn about our

boys and girls the more it seems that the ones with the greatest problems to us are the ones who have the greatest problems themselves to face." We find that they are more observant of individual pupils and are interested in what lies back of certain behavior indications.

Also, the teachers wish to find out "what works" in class-room procedure and in the curriculum. We see a marked increase of interest in all kinds of teaching aids.

These are our principles

Our adventure in visiting the homes of weekday school pupils really stemmed from a searching conference held about a year ago. With Mrs. Einar Anderson, Dr. Edna Acheson, Professor Fred H. Willkens and Miss Grace H. Colvin as leaders, we thought through the factors involved in making our weekday work more realistic and meaningful. From that conference and from our experience we can lift up certain guidance facts and make certain observations:

A variety of things we observe in children's behavior in the class-room are but *symptoms* of something deeper. They are surface manifestations, the causes of which should be sought out.

We should give difficult pupils prompt attention, timely help, and understanding guidance. The segregation or expulsion of poor learners without concern for the personality involvements may lead to tragic results. Worse still, such procedure often does not cure the trouble. It prevents remedial change and usually shuts the door to any help which might come to a child who is in trouble.

We need to have a patience which does not give up too soon—a concern for the child which "does not let him go."

We can head off some troubles by a search for common causal factors. Perhaps our classes are too large. Perhaps certain teachers should continue with the same group for several years. May it be possible that some curriculum materials frustrate pupils and make failures?

Whatever the causes of difficulties we can by visitation and team work follow through with a remedial process. We are also beginning to use group therapy. That is, a class can learn to ignore a pupil who puts on antics until he finds he is not getting satisfaction.

So far our discovery of problem cases has not seemed to reveal inherent *personal* causes, such as ill-health or mental deficiency. In all cases we have so far analyzed the causes appear to be *environmental*. This was true in the case of a girl whose mother works twelve hours a day away from home; it was also true of a boy whose father died and whose mother works; of the child who fell out of a window when two years old and who has been pampered ever since; of the child who is rejected by his parents. As for mental capacity, "brightness" rather than "dullness" is characteristic of the cases.

The hopeful and inspiring fact is that in the grade school child we have a person who can still be influenced, who is still plastic. In a few years it would be too late to save him. It seems too good to be true, but thus far we have observed improvement in every case we have worked on, probably because we reach the children young enough. This program costs more money than if we loaded teachers with twenty to twenty-five classes a week, but the results are beyond comparison. Our experiences this year through home, school and church contacts have been the most valuable of the seventeen years I have conducted weekday religious education.

Committees can be effective

A city council finds that group work techniques apply to its committees

**By Howard J. Baumgartel
and Daniel E. Ehalt***

THE SUCCESS OF CHRISTIAN COOPERATION depends more on good committee work than on anything else. This is our conviction and that of our Executive Committee after two years of intensive study of committees as used in a church federation. By Christian cooperation we are thinking in terms not only of our local community but also of the whole ecumenical movement in the world Church. We believe that the vital growing edge of the ecumenical church is found where local churches in neighborhoods and larger groupings are working together to make Christianity more effective. We have discovered that in group work, properly conceived, men and women from all the denominations and the sects come to find in their common interests and experiences something of the presence of Christ.

Practically speaking, the way in which large numbers of men and women experience ecumenical fellowship and service is through the committees which carry on the work of church federations or councils. This means that committee members must be carefully chosen and then given a thorough understanding of their tasks. To see what would be involved in accomplishing this, the Executive Committee of the Church Federation of Indianapolis has named a committee for the past two years to plan a half-day "committee workshop."

How the workshops worked

Each of these workshops was held at the School of Religion, Butler University, which is located on a beautiful campus in the northwest area of Indianapolis. The first session was held from 4:00 to 5:45. A fellowship dinner was served in the University cafeteria and the final session took place from 7:00 to 9:00.

The first year only chairmen of standing committees were invited. We chose our leaders from our own Church Federation committee chairmen who had excelled in various phases of committee work. They were asked to present concise papers based on their experience on the following topics:

- The Chairman as Leader
- The Importance of Pre-planning
- The Committee as a Democratic Fellowship
- Recruiting and Cultivating Personnel
- Fact-finding and the Deliberative Process
- Records.

Discussion followed the presentation of each paper and the workshop closed with a brief dedication service.

The second year, chairmen, vice-chairmen and secretaries of all standing committees and departments were invited. That year we brought in for our leaders several persons from other community agencies with special training in

group work. These included the educational director of the Indiana Farm Bureau, the group work consultant of the Indiana Department of Public Welfare, and a professor of sociology from Indiana Central College. Other consultants were the head of Indiana University Division of Social Service and the State Librarian. The dynamics of committee work were considered from the standpoint of the chairman, of committee members and of the meeting. Four P's discussed were: Preparation, Policy, Projects, Procedure. Evaluation and recognition were stressed.

Considerable discussion and planning preceded each of these workshops. This began some months before the meeting and the moderators and resource leaders were called together several times shortly before the date of the workshop. The agenda was sent in advance to each person planning to attend.

A summary of the philosophy and functions of committee work which prompted setting up the workshops and which were developed within them is presented in the paragraphs which follow.

Recruiting personnel

One of the major tasks of administration in cooperative Christianity has to do recruiting personnel for standing committees, departments and divisions of the total organization. Volunteers should be enlisted from all levels of society related to the purpose of the organization and including those of different cultural, racial, vocational, and economic backgrounds.

Both lay and professional people should be included, but an adequate number of lay people is imperative, for they represent the on-going life of the community and are apt to have more time to give the volunteer work.

The right person should be chosen for a particular job. There should be consultation among the president of the organization, the chairman of the particular committee, and the professional staff members in choosing and selecting committee personnel. Otherwise, the "cross section of the community" needed and wanted may fail to materialize.

Putting committee members to work

In estimating how the work of the Church Federation is furthered it has become evident that the volunteer worker is vital both in planning and carrying out much of the program. The professional staff fail in their work if they do not train other people to find joy in doing cooperative church work.

The volunteer assists in both policy making and program building. To do this intelligently he must understand that the philosophy, function and method of our church federation are determined by what the churches can do together to meet community needs. This understanding is achieved

* Executive Secretary and Secretary of the Department of Religious Education, respectively, The Church Federation of Indianapolis, Indiana.

in a number of ways. Minutes of the meetings help some; reading assignments in books and manuals give a broader view; personal interviews clear up misconceptions. In addition there are special training courses, and the valuable training that is obtained on the job or by undertaking survey and research.

The new volunteer should be made to feel at home and be used according to his specific interest or skill. If this is done, he will feel useful and will keep up his interest in the work. As dependability, understanding, and enthusiasm develop, opportunity for wider service should be given.

The volunteer committee member must find satisfaction and recognition in the achievement of a task. There are many ways to do this. Personal letters of appreciation can go to them. Their names can be included in publicity. In conference or in general meetings the relation of the volunteer job to the total scene, locally, nationally, and internationally can be pointed up.

Making committees democratic

In this group process leaders may not always approve or have full sympathy with the decision that is made in a given situation. Nevertheless they learn to accept such decisions and to make what progress is possible, realizing the even greater importance of the process by which the decision has been reached. By the grace of God, people of widely different backgrounds and viewpoints can, through such a process, learn to become understanding of others, and come to love and enjoy working with them.

We here at the Church Federation of Indianapolis try to apply these dynamic principles to all its committee work. We have found to our joy that when committee chairmen work with an understanding of the principles underlying the developmental point of view, notable results are achieved.

They have their own photographer

By Otie G. Branstetter*

LET'S GET a picture of the new Youth Chapel," suggested the editor of the *Trinity Times*, the monthly church paper. "Yes, and we ought to have one of the high school class, too," added the director of religious education.

The two were working on the next issue, aware that the printer's deadline would soon be upon them, as usual. In many churches there would have been much scurrying around to have the picture made, and much time lost. But this was not true at Trinity. This church has a standing agreement with a professional photographer, who is also a member of the church. For a nominal monthly sum which covers cost of materials, he takes pictures of the various activities carried on in the church, responding whenever called on. There was the picture of the basketball team playing a winning game. Another picture was made of a procession activity in the junior department, and so on.

These pictures are used not only in the local church paper, but also in the community newspaper, in pamphlets or leaflets publicizing some church activity, and sometimes they are used in a national church magazine. Some of the outstanding activities recorded by the photographer are framed and are placed in the corridors of the church.

In planning for such pictures the director keeps in mind that the important element to be recorded is the learning process itself, as the learners are participating in it. For example, she was not interested in getting a pretty picture of the high school seniors as a class, but did want a picture showing them as a group of interested youth discussing the question, "Did Jesus give any teachings on honesty? When?"

At Christmas the memorable sight was that of the persons in the pageant as they consecrated themselves before the living creche and then descended the steps to go out as live gifts to mankind. After the close of the pageant the participating group was asked to repeat the processional so the photographer could take a picture of it. The spirit of consecration again caught the group and the church has a record of one of its finest worship experiences to call it back to dedication and service.

The photographer sometimes takes the picture during the progress of an activity, if this can be done without hampering what is going on. He works quietly and often the members of the group are not aware of his being there. They are learning that one person looking at the photographer will spoil the shot and for the most part they pay no attention to him. At other times it is necessary, of course, to reenact for the photographer some activity which sprang up spontaneously or developed in a way which had not been expected.

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How to Use This Issue of the International Journal

1. **Enrich your Children's Day experience** with a study of the cover picture and its interpretation on page 40, and Dr. Swaim's article, page 3.
2. **Be sure that your summertime departmental superintendents** realize that worship services for both July and August are contained in this issue. They will want to read "Thoughts on Children's Worship," page 13.
3. **Use the two articles on visiting**, pages 15 and 7, for discussion in your board of education.
4. **"Make the Most of Group Experience,"** on page 4 is a good opener for a staff meeting.
5. **Council executives and committees** will want to read "Committees Can Be Effective" on page 10, Dr. Staffeld's account of weekday work in Rochester on page 8, and the denominational plans for Religious Education Week, page 12.
6. **Call attention of camp leaders** to the list of "Films for Summer Camps" on page 39.
7. **In planning ahead for fall**, take into consideration the articles on pages 11 and 12 and the list of curriculum materials, page 31.
8. **For a new way to keep back issues of the Journal** clean and handy, see the ad. on page 22.

The last week of September

By Lemuel Petersen*

THIS MONTH, and the next two months, tens of thousands of churches throughout United States and Canada will be receiving suggestions from their national denominational headquarters for the observance of Religious Education Week (known in many churches as Christian Education Week).

Running from Sunday, September 25, through Sunday, October 2, this observance focuses the attention of the churches, communities, and the nations upon the educational work just getting under way for the fall and winter months. Since 1931 the major Protestant denominations, through the International Council of Religious Education, have given guidance to this special event.

This year, again, new ideas and plans are being added to the more or less traditional suggestions by the various denominational groups.

In the *Presbyterian Church, U.S.*, the focus of attention this year will be upon the denomination's four-year "Religious Education Re-study." Every local congregation is being requested to give special study to a popular book based on this re-study, *Lift Up Your Eyes*. Alternate plans are: (1) study of the book each night during Religious Education Week, or (2) use of the book for preaching and study on Sundays and Wednesday nights during September. It is hoped that every congregation will become thoroughly acquainted with the implications of the study.

Just as the Southern Presbyterians have dropped the plan of special themes and projects for each day of the week, so also have the *Methodists*. However, for the latter, two major projects for the week are being suggested with a choice of many other supplementary activities.

The two main emphases of the Methodists are: (1) a two or three-night workers' conference, with study based on the denomination's program of Advance for Christ; and (2) "a new emphasis on friendly visitation and on friendliness and interest in individuals." Ministers will be encouraged to preach a special sermon on Christian education on the first Sunday. Other activities suggested to local Methodist churches are radio programs, drama, inter-church meetings for church school workers, and reception of new church school members.

Features suggested in the program for *Congregational Christian Churches* include a sermon that deals with Christian education, with a service of dedication of parents and teachers, on September 25; observance of World Communion Sunday on October 2; a meeting of parents and teachers on the first Sunday afternoon or evening, or during the week; distribution of two leaflets to families; and enrollment of parents in the One Fifty Club, a plan to have parents buy and use a booklet on some phase of family religion for each of the first three quarters.

For the *Disciples of Christ*, Religious Education Week

is also Church Program Week "at which time the program of all the functional committees of the church will be set in motion." To be emphasized will be a public dedication of church officers, Sunday school teachers, and other leaders on the first Sunday of the week. The International Council's leaflet will be distributed widely to leaders.

In the *American Lutheran Church* this is Parish Education Year with the slogan "My Church—A Teaching Church" and the theme "God's Word for Me, for Mine, for All." In September the goal will be "Every Christian Studies God's Word." A special pageant will show the different agencies which carry on the work of Christian education in the local church. Various materials, check lists, and a source book will be available.

Parish Education Month will be celebrated in the *United Lutheran Church* during September. The slogan will be "It's Worth Our Best!" New projects are (1) a study of available tools for developing faith and life; (2) development of effective ways to use these tools; and (3) a program of leadership improvement. Other activities being suggested include Promotion Day and installation of officers and teachers on September 25; distribution of leaflet literature; mailing of letters to members of the congregation and community; display of posters; and preaching of sermons on the special emphasis.

Similar plans for the month of September will go out to all churches of the *Augustana Evangelical Lutheran Church*. A new tract, a folder on enlistment programs, a poster, and promotional literature on visual aids, including the new visualized catechism, are planned.

Major project for the *Evangelical United Brethren Church* during Religious Education Week will be the third year of the "Strengthen the Sunday School" program. The denominational staff will distribute the International Council leaflet to all its local churches and will issue guidance material adapting the I.C.R.E. suggestions for community observances so that local churches may use them where no inter-church observances are possible.

The calendar recommended in churches of the *Northern Baptist Convention* is as follows: Sunday, Rally Day and promotion; Monday, workers' conference; Tuesday, "Family at Home" night; Wednesday, "Family at Church" night (prayer meeting); Thursday, "Community for Christ" night; Friday, "Youth at Church" night; Saturday, visitation day; and Sunday, World Communion Sunday and dedication of church workers.

In the *Reformed Church* the last Sunday of September will be Religious Education Sunday as well as Rally Day in the church schools. Pastors will be asked to speak on the subject assigned for the Sunday and to observe the week in as many ways as possible in the local church.

Rally Day programs for their local churches will be provided by the *United Presbyterian Church* and the *Evangelical and Reformed Church*. The former will also provide a Rally Day program to their youth societies, using the I.C.R.E. theme, "The Community for Christ."

Similar plans, not available as this was written, are being recommended to local churches of other denominations. In most instances, literature can be obtained from national or regional denominational offices. Local churches are encouraged to secure these resources now and to make plans at June or July meetings of the board or committee of Christian education or at the church school workers' conference.

* Director of Public Relations, International Council of Religious Education.

Thoughts on children's worship

By Marjorie Haynes*

ONE PRIMARY DEPARTMENT had been centering its thinking over a period of time on "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Their lessons had showed how great men such as Dr. Carver and Dr. Schweitzer had ministered "unto the least of these." Through stories in the worship period, they had learned how children had followed Jesus in serving people all over this earth. Practical problems in stewardship had made them conscious of the great amount that they could do.

Then one Sunday the leader told Tolstoy's beautiful story, "Where Love Is." There was astonishment and joy to think that someone had used "their" verse in a story. In the class period that followed the third grade teacher asked whether they would like to play the story. The result was that on the next Sunday the third grade gave a lovely, simple dramatization for the worship service. Over this group of sixty children there was a hush of worship as "the least of these" came alive before their eyes. The Lord's Prayer followed upon this dramatization naturally; the joyous song, "I Will Sing to the Lord as Long as I Live,"¹ sustained this long period of real worship to the end.

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Four principles of worship

Such an experience of sharing a moment of true worship with a room full of children is one of the greatest rewards of a church school worker. The urge to worship a great Power is in all of us, for from this contact with God comes our ability to live creatively and joyously. However, a child needs guidance in developing this feeling in the right channels. We know a child cannot play the piano unless he has been taught and has practiced. Just so it is with worship. We have worship services to set a pattern for communion with God. These are not only ends in themselves, but they give the children practice in worship which they can carry on in their own personal lives.

It is not possible to tell just what will bring about the moment of worship in any given group. However, there are some basic principles that should be kept in mind, no matter for what age group the service is planned: (1) There must be a central idea around which to build. (2) Each part of the service must bring the children a step closer to actual communion with God. (3) The leader must use creative imagination in entering into the real problems of her group, and in using these as a basis for planning the service. (4) The children must come to this part of Sunday morning with anticipation, knowing that part of the service will contain songs and scripture they love, but that part of it



Eagar Williams

Songs must first be learned well before they are effective in worship.

will be "different." If these four principles are kept in mind, we will have our children's attention and interest in the worship period.

The illustration given above reminds us that in dramatizing a story for a worship service, care must be taken to see that the play is closely correlated with the study going on in the department, so that situations do not seem strange and therefore unnatural. These two things can take away all feeling of worship. When the fine, tall third grade boy who played the shoemaker in "Where Love Is" took the "baby" from the poor woman and held it so that she might eat, the children knew that this was as it should be. Otherwise, there might have been amusement at this boy's holding a doll.

While it is not necessary, of course, to have a story as a part of a worship experience, a story can be an important part of the worship. It makes real an ideal or a great truth in a concrete manner; and children think concretely. You cannot talk about "courage" with them, but they are thrilled with a story of bravery. As a child listens, he makes himself one with a character in the story. When he hears "David Goes the Second Mile," he is David. When the need arises, perhaps he, too, will remember Christ's teaching to "love our enemies."

Beginners learn about spring

When working with kindergarten children, it is necessary to "set the stage," still keeping the four principles of worship in mind. As spring approaches, the wonder of this season breaks over the five-year-old anew. He has seen so few springs! A few pussy willows brought early in March will stimulate a natural and informal conversation about their beauty, what will happen to them, what they tell us. It starts the children searching for all the signs of spring. They will bring a bit of green grass, a crocus, a budding or blossoming branch, spring pictures. They will tell of warm sunshine and rain. What an opportunity for us to show that God is the Source of all this beauty and plenty, that this, the return of spring, is God's law for the world!

In one situation like this, when the teacher felt the children had a true feeling of appreciation, she said, "I would like to *thank* God for all these lovely signs of spring, and I think you would, too. I am sure he would be happy to hear us say thank you. You thank him for the thing that makes you happiest."

As each child said his simple "Thank you, God, for the new buds," "Thank you, God, for sending the robins back to us," a real reverence pervaded the group, a moment of worship on the little child's level because there was understanding.

Then the teacher said, "Easter will be here in two weeks. We always think of it as a time when everything comes alive. Wouldn't you like to tell your mothers and fathers that this is the come-alive-time by taking them on Easter Sunday a little flower that you had planted?"

The next Sunday, tiny flower pots were enameled by the children, and Easter Sunday a pansy plant was put in them by the children. As each child finished his potting, he took his plant to the little altar. The group gathered around the altar, blooming like a garden, and sang, "Lo, the winter is past."¹

The teacher said a simple prayer about making the parents happy with these flowers that God had made grow. And a happy worship experience was completed.

Juniors worship through participation

In all departments, we find worship does not come in passive sitting but in active participation. In a junior department this is especially true for here the child has reached the age when his own individuality is becoming apparent to him. The service takes on more formality, and so the leader must make sure that the service is not *her* service.

If the junior department has a junior choir, there is a great opportunity for the enrichment of the entire group, not just the choir. Unless this is done, the "congregation" will just sit back and think this is a time to go through until they get to something more important.

One junior department was studying the lives of great men in the development of the church. The story of Martin Luther had been used. Mention had been made that he wrote one of the great hymns of all time, "A Mighty Fortress Is Our God." The junior choir started to learn it to sing for them. The Sunday before it was to be used, an appreciation period was planned. At this time, one of the teachers told the story of the closing of the churches in Norway when the Nazis came. The people of Oslo gathered on the steps of their church on Sunday morning and sang Luther's hymn

A mighty fortress is our God,
A bulwark never falling.

Here was a moment that lifted everyone above the usual level of thought and feeling. Then the choir sang the song, letting their voices ring out as those of the daring Norwegians must have done. Next Sunday as it was sung in the worship service, the attentive listening showed that enrichment had brought reverence.

One fifth grade had studied the life of Jesus, and, as a conclusion, brought together Christ's great teachings in a litany. They were given an opportunity to build a worship service for the department around this project, telling briefly the stories and reading the scripture that had been incorporated into the litany. Then when the litany was prayed together, it had true meaning to each child. Every Sunday as it was used, a warmth of understanding grew until knowledge and worship were one.

Primaries worship through music

In the primary department, too, good music can come to have religious content. One leader wanted to introduce as a part of a unit on brotherhood a scriptural hymn with music by Bach: "O God, may the whole world praise Thee,"¹ (Psalm 67:34, in the Moffatt translation). The altar was arranged with a globe in the middle, candles on either side and the picture, "Follow Me," by Tom Curr² above. A conversation something like this occurred:

"Here (*pointing to the globe*) is a little picture of our world. People all over our world praise God because Jesus has taught them God loves and cares for them. In our picture, we see the Chinese who belong to the yellow race, the Indian who belongs to the red race, the Negro who belongs to the black race, and a little girl like us who belongs to the white race. Jesus is looking at them all lovingly. What nations, or countries, that you know praise God?" There were the usual answers of countries known by primary children.

¹ In *Hymns for Primary Worship*, Westminster Press or Judson Press.

² This appears in some prints with the lesson title "All of Us," instead of "Follow Me."

"Our Bible has a part in it that says just these things." Then the teacher took the Bible from the altar and read Psalm 67:3,4. After this she sang the song to the group. When she had finished, she said, "You would like to learn it wouldn't you?" Because of understanding, the learning was quickly accomplished. This was a music period, not the assigned worship service, but worship was felt through the entire time.

When the song was chosen at the next singing period, the teacher said, "You will be interested to know about the man who wrote the music to this song. His name was Bach, and he lived many years ago in Germany. He was a happy person and wanted to praise God through the music he knew so well how to write. He was the father of a very large family, and he wrote many tunes for his wife and children. We feel very close to God when we hear Bach's music because we can feel his love for God. If we learn this song very well, wouldn't it be nice to invite our organist in the big church to come in and play our song for us on our organ?" (This primary room had a pipe organ which the children had never heard.) "He plays Bach's music in the big church, and I'm sure he would be happy

to play it for you."

The next Sunday the organist came to visit the department and played a simple arrangement of Bach's music for the children. Then he played their song while every child sat spellbound. The organist said, "Your teacher tells me you can sing this. Wouldn't you like to sing it with the organ?" The children stood, facing the organ, and truly lifted their hearts in song as they never had before. All present had a worship experience that they will never forget.

Christ's whole life was the practice of the presence of God. In training our children to worship, let us keep uppermost in our minds that we are leading them to have some knowledge of this presence of God. We must worship *with* them and realize that something happens as we touch God and that we can never be quite the same again. God's presence changes our thinking and therefore our actions. It gives us a feeling of oneness with him and brotherhood with all his children.

The teachers of children have a grave and yet joyous responsibility as they look to God with prayer, and praise, and song. This they can fulfil if, with their children, they feel that "underneath are the everlasting arms."

Companions in service

At their September meeting, reported in the April JOURNAL, the staff of the church school of which Mr. Vinton was pastor decided to make the first Sunday in October a Home Visitation Sunday. All the officers and teachers were to call on the homes from which the pupils came. That day has arrived and the adventures of the group are recorded below.

Chapter IV

Visiting day

By Vernon McMaster*

A WEEK LATER the teachers and officers were still talking about the Dedication Service. To them it had been the most impressive feature of Religious Education Week. And now the next main event was due.

As they arrived for the church school session the first Sunday in October, George Barclay, the superintendent, reminded them that they were to eat a hurried lunch and be back at the church by two o'clock, prepared to visit the homes of the pupils. The Sunday before Mr. Vinton had announced the plans for the unified visitation and had asked the parents to remain at home between two and four o'clock. George told his reporter friend about the plan and there was a good write-up in the paper.

Following directions given at the September meeting, Lucy Morton, the secretary, had arranged for one parent in each class to provide the transportation, except in the case of Martha Whiteside, who was to go with Mr. Vinton. George Barclay went with Sue Powell, the teacher of the third and fourth grade class. Before their "parent" arrived

they had a chance to talk a little about the worship services for the children's group, where George was helping. Sue had found that he was a good teller of stories to little children, having had good practice in his own home, but he needed guidance in the selection of stories.

Frank Nordyke asked Lucy to go with him, but Mr. Vinton knew that when those two got together they invariably became engaged in a brisk but frivolous conversation, and told Lucy that Frank had better go with Mary Billings. Mary was the librarian, and her soberness would help Frank act dignified. Dorothy Kean, the smartly dressed young matron who taught the first and second grade class, was paired with Betty Hawley, the high school girl who played the piano for the children's department. Betty admired Dorothy immensely and hoped for a chance to ask her advice about an important new evening gown. Ida Williams, the nursery class teacher, went with Ernest Benson, the church organist.

Lucy was paired with Henry Potter, teacher of the junior highs and father of one of Lucy's sixty close friends. As it happened, the man who was to drive them never showed up and, after waiting a while, they went off by themselves in Mr. Potter's car, saying reproachful things about the irresponsibility of some parents. This left Jane Peterson, the beginners' teacher, without a partner, but to make up for this Lucy had persuaded one of the most popular couples of the church to go with Jane on the visitation.

They were all to return to the church at four o'clock to give an account of their experiences, but no one got back that early, even though some of the parents were not at home. Jane was the last to arrive, at nearly five o'clock, and was subjected to considerable banter regarding her lateness. "I did have a good time!" she explained. "Lois and Bill Hardy, who went with me, made the afternoon a success. We had such a good time visiting every place we went that it was hard to break away. You know, I believe

* Archdeacon of Montgomery, Alabama.

the Hardy's could be persuaded to start a parents' group for our church school."

"Lucy and I had a good time, too," put in Henry Potter. "We were sore at all parents when we started, because Mr. Macklin stood us up, but just the same we had some very enjoyable visits. I had no idea people were so interested in the church school."

"We found that, too, didn't we, George," said Sue. "There were several parents who seemed very glad to see us. But we met one father and mother who seemed to think they were doing us a favor by sending their daughter to the church school! Probably those parents who weren't home also thought the same thing."

"You'll find the same proportion of uninterested parents of church school children as there are uninterested church members," Mr. Vinton hastened to point out. "They'll even gripe about the church school not teaching their children anything and when you investigate you find they don't even send the children half the time."

"The low point in our visit," announced Dorothy, "came when one of the mothers asked me what training I had had to fit me to be a teacher of religion! She appeared to be very anxious for her children to understand the Bible, but she didn't have any confidence in the ability of anyone to teach it except the minister."

"I felt like telling her a thing or two," put in Betty. "As if Mrs. Kean wasn't a wonderful teacher!"

"My public!" murmured Dorothy.

"Just give me that parent's name," said Mr. Vinton, "and I will call on her myself. There may be something back of such an attitude."

"It was the other way around with most of the parents we visited," interrupted Frank Nordyke. "They were tickled to death to have someone else take the full responsibility for the Christian education of their children. And right after hearing Mr. Vinton's sermon last Sunday on the need for religious teaching in the home! Evidently, Parson, some of your sermons go in one ear of the listeners and out of the other!"

The minister assured Frank that he was under no delusions about the effectiveness of the spoken word. "It just goes to show that people aren't taught very effectively by hearing only," he pointed out. "We talked about that as a fact in our training class last spring. Now you know what I meant."

George called on Miss Whiteside for the next report. "I thought I wouldn't have to do any of the talking, because Mr. Vinton went with me," she told them. "It turned out just the opposite. Whenever the parents tried to bring him into the conversation, he managed to shift it back to me. At least they were all polite to us because he was along! Some of the parents, however, were dubious about the value of training their children for teaching in the church school. They said that the boys and girls would soon be going away to college and that all our efforts would be wasted."

"I thought of that, too," confessed George, "when we decided to have a training class for the young people. What did you say?"

"Martha was good," the minister answered for her. "She told them that with this preliminary training they would be just that much better prepared to teach when they got out of college. And she said that even if they don't come back here to live they would be ready to serve in other churches as teachers, and that would be good mis-

sionary work!"

"She must have said a mouthful!" remarked Lucy.

"I hope the young people will like the class," said Martha. "I'm quite excited about it and think it will fill a long-felt need. Maybe next year, after I get a little more experience, we can persuade some adults to join the class. We have to keep training all the people we can because we will always be needing new workers."

"It's Ida's turn now," said George. "Since Ernest went with her he may have something to add to what she says."

"We must have been the fortunate ones," began Mrs. Williams. "We found every family at home and waiting for us. The parents seemed to be enthusiastic about the nursery class at the church school. Several of them asked what things they could do with their children in the home and also asked for names of religious books they could read to their children."

Ernest turned to Mr. Vinton. "I promised them that we would mail them a list of useful books," he said. "I hope you will help me keep that promise."

"Lucy can write to headquarters for a list of the best books for parents and for young children," agreed Mr. Vinton, and of this suggestion the efficient secretary made a note in a microscopic notebook she took from her purse.

"Let's order copies for the library, too," suggested Mary. "We ought to have them if the parents are really going to use them."

"I want to know whether you teachers remembered the approach we mentioned at our September meeting," said George. "You know you were to tell the parents about the course you were teaching and give some brief suggestions about ways in which the church and home could work together. How many did that?"

"I did, to some of them anyway," said Sue, and from the responses of the others, they had, too.

Betty went into detail. "Except for that one snooty woman we told you about, all the parents seemed to be very interested when Mrs. Kean outlined the course. But when she suggested things they could do, that was different. Like Mr. Potter said, if someone wants to teach their children religion, that's fine, but they don't want to be bothered, themselves."

"I wonder if it isn't diffidence because they don't feel qualified," suggested Ida Williams. "They probably think it's something difficult to do."

"There's something in that," agreed Mr. Vinton. "If the Hardy's will start a parents' group, as Jane mentioned, maybe we could help to change attitudes. I think you're all right about its being one of our biggest problems that parents are willing to give up their responsibility for religious training of their children."

"Well, we don't have to be too gloomy," said Lucy. "Mr. Potter and I found several parents who seemed to be glad to cooperate with the church, and I bet the rest of you did, too. We could start cooperating with them, anyway."

"Listen to our little silver lining!" exclaimed Frank. "I don't know how the rest of you feel, but I'm about starved. Let's go."

"All right," agreed George. "I guess we're through, anyway."

As everyone prepared to go Mr. Vinton remarked, "Now you all know what a minister thinks when someone says that Sunday is a day of rest."

July Resources

THEME FOR JULY: *Our Father's World*

Summer vacation experiences should not only deepen a child's appreciation of the world of nature, but should also lead his thoughts toward God. Children and teachers who go away for vacations should be encouraged to bring back treasures that speak of God's world. These may be placed on a "wonder table" where they may be enjoyed by all. The teacher should welcome opportunities to help children understand God's world and to feel a sense of reverence and love toward the Creator.

July 3

THEME: *Our Father's World*

WORSHIP CENTER: A picture of Jesus teaching on the hillside. (Preferably the "Sermon on the Mount" by Elsie Anna Wood, obtainable from denominational book stores.)

CALL TO WORSHIP: Psalm 107:1

HYMN: "For the Beauty of the Earth,"¹ (stanza 1)

OFFERING AND RESPONSE: "Our Gifts"²

POEM: "Often Jesus' Friends Remembered"³ (stanzas 1 and 2)

STORY:

AN AFTERNOON WITH JESUS

On a bright summer afternoon, long ago, Jesus and his twelve helpers went up on a mountainside to rest and have a quiet talk together.

Other people followed them—fathers and mothers and children. They, too, wanted to be near Jesus and hear what he was saying. Jesus sat down and talked to all the people. They gathered close around him to listen to his words.

Jesus knew that some of these people were worried. He could tell by their faces. They were worried about their debts, and whether they would have any money left to buy food and clothing after they paid their taxes. They were forgetting that they were God's children.

So Jesus talked to them about the way to be happy. "Do not worry," he said. "God, your Father, knows best what you need before you ask him." He pointed to some little birds flying over head. "Look at the birds of the air. They do not sow grain and harvest it, and store it up in barns. Yet they do not lack for food. Your heavenly Father feeds them. Are you not of more value than these little birds?"

He plucked a wild flower growing on the hillside. "Look at this lily. It does not work to make its clothing. Yet I tell you that King Solomon in all his glory was not clothed as beautifully as this lily. God cares more for you than he does for the flowers.

"Do not worry about food and clothing. Think first of doing right and of living as God's children. You will not lack for the things you need. God is your Father."

V.T.

HYMN: "God Who Made the Earth"¹

PRAYER: Dear God, our Father, we are glad we live in such a beautiful world. We

¹ Director of Leadership Education, Kansas City Council of Churches, Kansas City, Missouri.

² *Worship and Conduct Songs*, Presbyterian Committee of Publication, Richmond, Virginia.

³ *Hymns for Primary Worship*, Westminster Press, Philadelphia, Pennsylvania.

Primary Department

By Vesta Towner*

know that you love all children everywhere. Help us to remember to be kind and helpful everyday. Amen.

July 10

THEME: *A World of Wonders*

WORSHIP CENTER: A bowl of flowers and treasures from the "wonder table" arranged by the children.

CALL TO WORSHIP: Psalm 107:1

HYMN: "Thank You Dear God, for Summer"²

OFFERING AND RESPONSE: "Our Gifts"¹

CONVERSATION: About the treasures for the "wonder table." Appreciation of their beauty. "God has made wonderful things which we cannot understand."

BIBLE VERSES: (May be used during the conversation)

- (a) "This is the Lord's doing;
It is marvelous in our eyes."
Psalm 118:23
- (b) "Great things doeth he, which we cannot comprehend."
Job 37:5b
- (c) "O Lord, how manifold are thy works!
In wisdom hast thou made them all."
Psalm 104:24

POEM:

WONDERS³

It is You, O God, who doest wonders.
We wonder about so many things!
We wonder how things grow—
Scarlet poppies from a tiny, black seed,
A yellow tulip from a dry, brown bulb,
A tall oak tree from a small acorn.

We wonder

How the pink and white apple blossoms
become shining red apples;
How tiny yellow flowers burrow into the
earth
and become peanuts beneath the soil;
How we grow and grow and learn to do
more things.

We wonder

How there can be so many stars as make
the Milky Way;
How the stars form patterns in the sky;
Why they never fall from their places;
How they can be so far away.

We wonder

Why robins and bluebirds go south in
the fall;
Why juncos and blue jays stay where
there is snow;
How birds find their way back in the
springtime;
How they know how to build a nest;
How they find food for the little birds;
How birds know how to fly.

The world is full of wonders!

It is You, O God, who makes it so.

HYMN: "All Things Bright and Beautiful"⁴

PRAYER:

Dear God, we like to think about all the wonders in our world that you have planned. We have enjoyed looking at the treasures on

² From *Thoughts of God for Boys and Girls*, Summer, 1944. Published by the Connecticut Council of Churches. Used by permission.

⁴ *Sing, Children, Sing*, by Edith Lovell Thomas. Abingdon-Cokesbury Press, Nashville, Tenn.

our wonder table today. We thank you for these things. For the . . . and the . . . (etc., naming objects on the table separately).

RESPONSE SUNG BY GROUP: "Father, We Thank Thee"² (Refrain of "For the Fruit Upon the Tree.")

July 17

THEME: *A World of Order*

WORSHIP CENTER: Picture of a Hebrew Family on the housetop in the evening. Sky showing stars.

CALL TO WORSHIP: As on July 3

HYMN: "Father, We Thank Thee for the Night"²

OFFERING AND RESPONSE: "Our Gifts"¹

STORY:

SHADOW ON THE MOON

Dick came home from school much excited. "Mother, Teacher said there is going to be an eclipse of the moon tonight. Can't I stay up and see it?"

"I want to see the eclipse, too, if Dicky does," clamored little Betty. "Mommy, what is an eclipse?"

"One question at a time," laughed Mrs. Freeman. "We'll ask Daddy, when he comes home, what he thinks about your sitting up to watch the eclipse. You children might get too sleepy."

"I could sit up all night," boasted Dick.

"So could I. Mommy, what is an eclipse?" insisted Betty.

"Teacher told us," explained Dick. "The earth gets between the sun and the moon, so the light from the sun can't reach the moon. And the shadow of the earth covers the moon and makes it look dark. That's an eclipse, Betty. I hope Daddy will let us sit up and see it."

That night, the Freeman family had a moon-watching party on the front porch. Mr. and Mrs. Bowers, the next-door neighbors, and their two children, Billy and Ruth, came over and sat with them. Really, the four children did very little sitting. They were playing games on the lawn most of the time; but every few minutes they would stop and look at the moon.

It was a warm night in late April, and the moon was full and bright. After while, the light of the moon seemed to grow dimmer. Then, gradually, a shadow crept over the moon. It was a curving shadow. By and by, all that they could see of the moon was a tiny silver crescent, like a little new moon. Then that, too, was gone. All the moon now was in the shadow. They could still see the big round moon, but it gave no light. The children came and sat near their parents on the porch.

"Look, Daddy!" cried Dick. "The moon looks like a big orange in the sky!"

"It does, indeed," agreed his father, "like a big, golden orange. Now the moon is beginning to move into the darker shadows. After while, we may not see it at all. This will be a total eclipse."

"The newspapers tonight said there will be another eclipse on the sixth of October," said Mrs. Bowen. "I don't understand how they can tell just to the minute when an eclipse is going to take place."

"Everything runs like clockwork in the sky," explained her husband. "Men who study the stars know just what the moon and stars are going to do. They can figure years ahead."

"We live in a wonderful universe," said Mr. Freeman. "Every star has its own place in the sky. The moon has its own path to travel, and so does our earth on which we live. It is a world of order."

"It is God's world," said Dicky's mother. "As we look at this strange moon tonight, we think of God's power and of his great wisdom. Dicky knows a Bible verse about the sky. Repeat it for us, Son."

Dicky looked up at the dim, golden moon in the sky, and quietly said, "The heavens declare the glory of God."

V.T.

POEM: "The Stars on Summer Evenings Glow"² (stanzas 1 and 2)

PRAYER:

Dear God, our Father, when we look up at the sky at night and see the beautiful stars and the moon, we think of thy great power and wisdom. We are glad we live in a world of order. We know a loving God planned it. Help us to remember to live every day as God's children. Amen.

HYMN: "Let Us Be Glad of God's Good Plans"³

July 24

THEME: *A World of Lovingkindness*

WORSHIP CENTER: Instead of flowers, use a vase of freshly cut wheat, also a small dish of wheat berries and another of flower.

CALL TO WORSHIP: Psalm 107:1

HYMN: "Thank God for Lovely Summer Time"⁴

OFFERING AND RESPONSE: "Our Gifts"¹

CONVERSATION: About wheat, how it grows, and how flour is made from it for bread.

SONG OR POEM: "Back of the Loaf"¹

STORY:

A VISIT TO THE WHEAT FIELDS

It was a hot summer day when Jack rode in the truck with his daddy. They were going to the farm. Jack felt very big as they talked about their crop of wheat.

Jack remembered the little brown grains of wheat that were planted in the early spring. The farm helpers had let him throw out some of them. Sowing wheat, they had called it.

The next time he and daddy had gone to the farm, there had been little green plants all over the field. Now as they rode along by the field, Jack could see that the small green plants had grown as tall as he was. Their color had changed, too. The whole field looked yellow instead of green.

"Hop out, Farmer Brown," daddy said to Jack, as he stopped the car. "We will see if our wheat is ready to cut."

A little breeze blew by them and out over the field, making it look like a lake with waves on it, a big yellow lake.

Daddy broke off a stalk of wheat and began to rub the head of it in his hands. He blew away the straw and said, "Hold all I give you."

Jack closed his eyes and held out both hands while his father emptied his hands into them.

When he opened his eyes and looked in his hands, there were many, many grains of wheat. They were just like those he and the farm helpers had planted months before.

"Oh, daddy, it is ready to cut. It is wheat!" cried Jack.

While daddy talked to the men about cutting and threshing the wheat, Jack got more grains of wheat. He was thinking as he got them, "First there is a time for planting, then a time for growing, then for cutting and threshing, next grinding, and then we have bread."

When they started home, Jack took his grains of wheat with him to save for next

year's planting. As he rode along he said, "Daddy, I guess there will always be a time to plant wheat, a time for it to grow, and a time to cut it."

Daddy said, "You are right, Jack. Long ago people found out that this is God's plan. Tonight we will read about it in the Bible."

When they got home, Jack ran into the house to show the grains to his mother. He told her that the wheat had turned brown and was ready to cut.

The brown rolls his mother was taking from the oven had been made with flour ground from their own wheat. Perhaps that was the reason they tasted so good when they ate them for supper.

After supper, Jack sat by his daddy and listened as he read from the Bible: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

LULA DOYLE BAIRD⁵

BIBLE VERSES: Read by children.

(a) Genesis 8:22

(b) "The earth is full of the loving kindness of the Lord." Psalm 33:5b.

SONG: "Loving Kindness"⁴

PRAYER HYMN: "Giving Thanks"⁴

July 31

THEME: *A World That Speaks of God*

In this session, the leader should tie together the thoughts about "Our Father's World," that have been considered on preceding Sundays in July. This may be an informal session. Songs and poems that have been enjoyed on other Sundays may be used again, if desired.

FOR THE WORSHIP CENTER:

(a) A picture of Jesus on the hillside.

(b) A flower, to show God's love of beauty.

(c) A "wonder," to show God's wisdom.

(d) Fruit or wheat, to show God's loving-kindness.

CONVERSATION:

(a) Help the children to recall what Jesus told about God.

(b) What do we learn about God from the world he has created?

RESOURCES:

Appropriate Hymns:

"All Things Bright and Beautiful"⁴; "For the Beauty of the Earth"⁴; "Loving-kindness"⁴; "Thank God for Lovely Summer Time"⁴; "God Who Made the Earth"¹; "Let Us Be Glad of God's Good Plans."³

Suitable Poems:

"God's Providence"⁶; "I Cannot See God"⁶; "Where Is God?"⁶; "God's Never-Ending Care"⁷; "Things Speak to Me of You."⁴

Stories or Talks:

"A Design for Each Thing"⁷; "When I Think of the Ocean"⁸; "When I Think of Wonderful Things."⁸

August Resources

THEME FOR AUGUST: *Living in God's World*
Continuing the thought of "Our Father's World," let us help children to think through some of the practical aspects of living each day as God's children.

August 7

THEME: *God Hears Us When We Pray*

CALL TO WORSHIP: "Come with Hearts Rejoicing"⁹

⁸ From Pictures and Stories. Copyright Pierce and Smith. Used by permission.

⁶ Children's Worship in the Church School, by Jeanette E. Perkins. Harper & Brothers. New York.

⁷ Thoughts of God for Boys and Girls, Easter, 1949. Connecticut Council of Churches, Hartford, Conn.

HYMN: "How Strong and Sweet My Father's Care"¹

OFFERING AND RESPONSE: "An Offering Sentence"³

STORY:

A MOUNTAIN PICNIC

The Harwood family were having a fine vacation in Colorado. They liked to climb mountains. Mr. and Mrs. Harwood, nine-year-old Bob, seven-year-old Susie, and little Larry, who was just five, were all good hikers.

One morning they took their lunch boxes and started out early. They followed a dusty mountain road for half a mile, then took a trail that led through a shady canyon. Tall pine trees grew there, and the ground beneath their feet was soft with fallen pine needles. A little brook ran down the canyon, making a gurgling, singing noise as it clattered over the stones. Ferns and blue columbines were growing there.

"Oh, Daddy," pleaded Susie, "let's stay and eat our lunch in this lovely place!"

"It's just ten o'clock, Susie. Not time to eat yet," laughed Mr. Harwood. "This mountain air is surely giving you an appetite."

"Oh, come on, Susie! We want to climb the mountain," urged Bob.

They rested a while there by the little stream, then followed a trail that led up and out of the canyon toward the summit of the mountain. It was hard climbing. Sometimes they stopped to rest and catch their breath.

They found a beautiful spot, high on the side of the mountain, where they ate their lunch. A few small pine trees grew there. A little striped chipmunk played in and out among the big boulders, watching them with his bright eyes. Susie tossed a scrap of bread from her lunch. He scampered away, then cautiously darted back to get it. He nibbled it eagerly, holding it daintily in his paws.

"What a wonderful view of the valley from here!" exclaimed Mother.

"Oh, see the little town, way down there!" cried Larry.

"That's where we were this morning," said Bob. "See how far we have climbed!"

In the valley below them, they could see little farms with green fields. The cattle looked like tiny toys. Far to the west, they could see another range of mountains, looking purple in the dim distance.

"What a beautiful world this is!" said Mother.

Father began to sing, "This Is My Father's World." All the family joined in. Even little Larry knew some of the words. Then Father said, "I wonder if we wouldn't like to thank God, right now, for the beautiful world he has made." And so they did.

Susie said, "Thank you, dear God, for making the world so beautiful."

Bob's prayer was, "Thank you, God, for mountains to climb."

Little Larry said, "Thank you for the little chipmunk that ate the scraps from our lunch." Mother asked God to help them all remember to live as God's children every day.

After their prayers were finished, Susie said, "Daddy, I like having our prayers up here on the mountain."

"So do I," said Larry, "Daddy, can God hear me pray up here on the mountain, as well as in my bedroom at home?"

"Surely," said Daddy. "We can pray any time, any place. God always hears us."

"But Daddy," said Bob, "God doesn't always answer our prayers, does he?"

"What do you mean, Son?"

"Well, Freddie prayed for a bicycle for Christmas and he didn't get it. He thought he would."

"Son," said Mr. Harwood, "did you ever speak to me when I did not listen to you?"

"No, Dad, you always listen to me."

"Do I always give you everything you ask for?"

"Well, no, Dad, I guess not, sometimes."

"Why don't I? Is it because I don't love you?"

"Of course not," said Bob slowly. "I guess sometimes I ask for things you can't give me; and sometimes, maybe, you think I ought not to have 'em."

"That's exactly the reason. Now, Son, God is like a good father. When we speak to him, we can be sure he hears us. He loves us, and answers in the way he thinks best. Maybe we shouldn't pray for things like bicycles. But we can always be sure of God's help whenever we pray for courage and strength to do right."

"Daddy, I'm glad I live in God's world!" said Larry.

"So am I, Larry," said Mother. "Let's start climbing again."

"I'm ready," cried Bob. "Come on, everybody! Let's get to the top of the mountain!"

v. t.

POEM: "I Talk to God Wherever I May Be"²

PRAYER IN SILENCE: Suggest that everyone be very still for a moment, with closed eyes, thinking about God. Ask each child to whisper his own prayer, whatever he would like to say to God. After a moment, the leader may say, "Thank you, God, we know you have heard our prayers. Amen."

HYMN: "God Is Near"³

August 14

THEME: *Choosing the Right*

HYMN: "God Made Us a Beautiful World"²

OFFERING AND RESPONSE: As on Aug. 7

CONVERSATION: About times when we have to decide what is the right thing to do. Let the children suggest instances.

STORY:

WHEN I THINK ABOUT DOING RIGHT

(As told by a boy)

We were playing ball in the back yard. I had forgotten that Daddy had said not to play too near the garage. When I batted the ball, it went right through the garage window.

At first I thought I would not tell Daddy about it for a few days. Then I knew that would not be the right thing to do. So when he came home from work, I told him what had happened.

Daddy did not scold. He went out with me to look at the window, and then he measured it with his yardstick.

"Tomorrow, we will go to the lumber yard and buy a new window glass," he said.

"I want to pay for the new glass," I said. So I took the money out of my bank.

Together Daddy and I went to the lumber yard and bought the new pane. Daddy brought out his tools and we fixed the window together. "I am sorry about the window," I said.

"I am sorry you did not remember what I had told you," said Daddy, "but I am glad you did the right thing and helped me fix the window."

ELIZABETH B. JONES²

PRAYER: Asking God to help us to make right choices and always to do the right.

HYMN: "I Will Be True the Livelong Day"³

August 21

THEME: *Living Bravely*

HYMNS: "How Strong and Sweet My Father's Care"; "Thank You, God, for All I Have"; "What Time I Am Afraid."

² From *God's Loving-Kindness*, Beacon Hill Press, Kansas City, Missouri. Used by permission.

BIBLE VERSES:

(a) "Be strong and of good courage."

Joshua 1:6a

(b) "What time I am afraid, I will put my trust in thee." Psalm 56:3

STORY:

WHEN TOMMY WAS BRAVE

Tommy used to be afraid of storms. Every time there was a thunderstorm, he would run into the house and stay close by his mother. The noise of the thunder and the flashes of lightning frightened him.

One summer night, there was a big thunderstorm right after dinner. Tommy helped his father and mother close the windows to keep out the rain. "It's going to be a hard storm," said Mother.

Just then a big clap of thunder made them all jump, all except baby brother who had gone to bed early, and who was sound asleep. Tommy's father noticed that the boy looked frightened.

He sat down in an easy chair near the window. "Come here, Son. Let's watch the storm," he invited. Tommy always liked to sit with his father in the big chair. He didn't want to say that he was afraid. Once he was settled in the big chair with his father, he felt safer.

"Isn't this a glorious storm!" said Daddy. "Just look at that sky! Isn't it beautiful!"

Now Tommy was so afraid of lightning that he used to hide his face and not look at the sky. But sitting there in the big chair with Daddy, he was not so afraid. Just then, another big clap of thunder made him jump again.

"Thunder never hurts any one," said Daddy calmly. "Thunder is just a big noise in the air. When the lightning flashes from cloud to cloud, the air that it passes through makes a loud crashing sound. Thunder never hurts any one."

Just then, a brilliant flash of lightning went zig-zagging across the sky. "Just look at that! Fireworks all over the sky! Isn't the lightning beautiful!"

"Yes, Daddy," said Tommy, with a quaver in his voice.

"God has planned a wonderful world," said his father. "The lightning, the wind, and the thunder, show us his great power. But we are not afraid. This is our Father's world. We are his children and we know he loves us."

The storm was soon over, and Tommy went

happily to bed.

Late one afternoon, a few days later, the telephone rang. It was Aunt Helen saying that Grandma was sick, and asking Tommy's mother to come over right away. Mother called Tommy in from the yard. "Tommy, will you look after little brother for a while? Grandma is sick. I'll be back just as soon as I can. You stay in the house and play with him, if he wakes up before I get back. I know I can depend upon you, Tommy." And Tommy promised.

It seemed as if Mother was gone a long time. The sky grew dark and it began to thunder. Tommy was frightened. The thunder woke little brother, who began to cry. The lightning flashed. Baby brother cried louder.

Then Tommy remembered something. He picked up little brother and carried him to the big chair near the window.

"See the pretty sky, Jimmie! It's God's lightning. Isn't it pretty!" As the lightning flashed again, little Jimmie laughed and said, "Pitty!"

Then Tommy got down on the floor and played blocks with little Jimmie until Mother came home. She was breathless and dripping with rain. She had run all the way home, because she thought Tommy would be so afraid of the storm.

"Why, Tommy," she cried, "didn't the storm frighten you?"

"Yes, Mother, I was scared at first. And Jimmie was scared too. And he cried. Then I remembered what Daddy said about the lightning, and I told Jimmie. And I played blocks with him so he wouldn't be scared."

Mother put both hands on Tommy's shoulders and looked proudly into his eyes. "Tommy, you are the bravest boy I know!"

v. t.

August 28

THEME: *Helping Others*

Recall stories about Jesus helping people, and Bible verses about being kind and helpful, which the children know. Ask them to report instances they have seen of people practicing the Golden Rule. Use songs, "Friends of Jesus" and "One Lovely Rule." Plan some project of helpfulness to others.

² Song and Play for Children, by Danielson and Conant. Pilgrim Press, Boston, Massachusetts.

Junior Department

By Otie G. Branstetter*

THEME FOR JULY AND AUGUST: *Working Through Our Church*

To the Leader

The programs for June carried the theme, "Our Church at Work Everywhere," and we saw glimpses of missionaries in Tibet, India, the South Sea Islands and the Solomon Islands. For the next two months we shall see the various kinds of work that one can do for the church both at home and in other countries.

For pictures of people of other lands, a series of 12 booklets published by Encyclopedia Britannica Press may be secured for

50c apiece. Mexico, Alaska, the Navajo's, China, French-Canada, Holland, Switzerland, Brazil, Japan, England, Africa and Hawaii are represented.

Early comers may enjoy learning to chant the Lord's Prayer. Such a chant will be found in the back of many hymnals.

The songs listed may be found in *Singing Worship*, published by Abingdon-Cokesbury Press.

For August you may want to order victrola records in the album, "Seasonal Hymns," a group of carols and chorales sung by St. Luke's choristers. They were recorded in St. Paul's Cathedral, Los Angeles, by Capitol Record Company, in album BD45, containing four records. Boys and girls will be interested in knowing that the high voices are those of boy sopranos since the choir is made up of boys and men. This album may be used on numerous occasions with boys and girls.

Also for August, a View Book of Wash-

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ington Cathedral illustrated in color may be secured from the National Cathedral Association, Mount Saint Alban, Washington, D. C., for a small fee. It has several small reproductions of the windows of the cathedral. Also the catalog, "Stained Glass" with beautiful, uncolored reproductions of stained glass windows may be secured from Carroll E. Whittemore Associates, Inc., 16 Ashburton Place, Boston, Massachusetts.

July Resources

July 3

THEME: *Christian Homes in Far Away Places*
SCRIPTURE OF PRAISE (in concert): Psalm 47:6-8

HYMN: "Praise to the Lord, the Almighty"
PREFACE TO STORY: second stanza of above hymn—now read impressively, from memory preferably, by a junior.

STORY: "The Christian Home in Unchristian Countries"

Miss Slessor looked all about her. A monkey in the tree stopped his chattering and listened, too. Yes, it was the cry of a baby. It was the cry of two babies! She began to look among the deep green bushes. Closer came the sound. Then she pulled apart the fronds of a clump of ferns and there were twin babies!

It was the custom of the African tribe among whom she was living to put away twins or triplets, even quintuplets. If more than one baby was born to a mother, the babies were thought to be demons. Mary Slessor took the babies to her home and reared them.

From that day on, she made her home a refuge for all who were about to be put to death because of superstition or because of belief in witches' magic. And strangely enough the tribal chiefs let her have her way about this. When asked how she was able to win the chiefs to this idea, she declared it was through prayer.

The influence of her behavior with those living in her home made Mary's home one of the greatest influences for good in all of Africa. Ever since that day, other men and women have established Christian homes throughout Africa and other countries.

"You eat together in your home and have so much talk when you eat," said an African admiringly to a missionary. The thoughtfulness of the men in the missionary's family for the women in the family seems strange to many non-Christian peoples. When they become Christians they feel as if they should act as the missionaries do.

How wonderful is the Christmas celebration in a Christian home in a non-Christian land!

The everyday custom of sharing good things to eat in the family rather than giving it to the head of the house makes an impression upon many people in other lands.

Some Chinese children once said to a missionary's child, "Don't you know it's the evil spirits that broke your leg?" When the missionary children said they were not afraid of evil spirits their little Chinese friends wondered. At last they came to lose faith in the evil spirits, too.

PRAYER HYMN: "Thanks for Homes"

July 10

THEME: *The Christian Hospital*

MAP OF AMERICA, starting cities and towns where your church has hospitals or clinics.

MAP OF ANOTHER COUNTRY where your church does medical work. The leader

may want to begin by explaining these maps.

POEM: "Take My Life and Let It Be" (Use the words of this hymn, which is found in most hymnals)

DRAMATIZED STORY OF MEDICAL WORK:

The front of the juniors' assembly room may be set as though it were a living room or a church parlor. The leader or church official may be in the room first.

Leader or church official: Today we are going to learn something of the medical work our church does in our own country and in other countries.

(One by one the following representatives may come as though attending a meeting.)

Nurse (in uniform): I am superintendent of nurses for a hospital in China. My work as an American missionary is to train Chinese young women to be nurses; and Chinese girls make fine nurses. We have a beautiful, modern hospital, but we need more hospitals and more missionary nurses to train the Chinese young women.

Doctor (in white coat and probably a stethoscope about his neck): I am from the Islands of Indonesia. We have a mission hospital on the island of Java. Outside the city where our hospital is located there are a million people who need medical care. Our hospital has sixteen sub-hospitals with a graduate nurse in charge of each. Patients are brought into the main hospital for operations and for serious cases of sickness.

We are doing research in our city hospital on how to cure drug addicts. We like our work and we are so glad to be able to help the people with whom we work.

Nurse (in uniform): I help operate a hospital on wheels. We have a great truck equipped with medicines and bandages and we go through the country to villages where there are no doctors or nurses. Sometimes we can go only part way by truck and we walk the rest of the way. After we visit a village a few times, the people often come in great crowds to be cured.

One day a man said, "Where do you come from?" I told him that I was born in America. "Why do you come here?" he asked. "There is a story in this book," I said, pointing to the Bible, "that tells why I came. Would you like to hear it?" "Yes," he said curiously. Then I told him the story of Jesus Christ.

Doctor: I am a doctor in the mountains in our own country. I am the only doctor in two countries. It pleased me very much to have my church build a hospital in which we care for the mountain people. We need a dentist in our section of the country very badly. We who work in the mountains may not make as much money as some doctors elsewhere but we are needed by our people. We are doing work that would not be done if we did not do it.

HYMN: "Remember All the People" (If this song is unfamiliar, the department might read it through together first. As for the tune, the pianist might play it through several times while the boys and girls gather, or in the pre-session period.)

OFFERING:

Offertory Solo: third stanza of "All the World"

Prayer: God, our Father, we are thankful there is so much work in the world that man can do to help thee and to help people. We want to spend our lives doing the things that count for the most. Show each of us how this can be done. Take this offering we bring and use it in thy service. Amen.

July 17

THEME: *Making a Written Language*

PLACARDS with such phrases as "onka ukumwa," "ok eefe" placed about the room where all may see will make the following story more interesting.

STORY: "How a Language Gets Written"

"Onka na?" (The leader may point to the placard bearing this word) asked an American missionary, pointing with his long slender finger to a kerosene lamp. He was asking "What is it?" He stood with pencil and notebook ready to take down the answer. For one of the jobs of this missionary was the task of making the language of this African tribe into a written language.

"Onka na?"

"Bosai," said the chief, his white teeth flashing in a broad smile.

"Onka na?" asked the missionary, pointing this time to a bench.

"Bosai," said a black man with strips of leopard skin on his hair and around his waist.

Bosai—lamp! Bosai—bench! Funny, thought the missionary, that those words should sound so much alike!

He turned to one of the chief's wives. Pointing to a banana tree in the mission yard he repeated, "Onka na?"

"Bosai." The woman grinned broadly.

Desperately the missionary got up and went over to a small boy and pointing his finger at a woman he asked loudly, "Onka na?"

"Bosai," Bosai," Bosai," exclaimed the boy, shaking with laughter. The others were laughing, too.

Oh, it was a delicious joke! Doubtfully the missionary began to laugh, too, for the laughter of an African is contagious, a thing of music and beauty. The only trouble was, the missionary didn't know what he was laughing at. Surely "bosai" could not be the name of a number of things.

It was weeks before he found out by accident that "bosai" meant "finger." Every time he pointed the Africans thought he wanted to know the word for "finger." They thought it was some kind of a white man's game. When one points to something in the Belgian Congo, he sticks his lower lip out at it.

From then on the missionary went around shooting out his lower lip at trees, birds, an so on, writing down the words, spelling them the way they sounded.

But it was much harder to find out what the Africans called such actions as "sit," "walk," "stop," "jump." With their mouths wide open they watched him sit, stand, run, sit, stand, run, until they got the idea and cried, "ritsanse," "emala," "ukumwa."

And it was even harder to find what the Africans called ideas such as "hope," "peace," "love." The Bible uses the word "love" often but the missionary could not discover how to translate "love" or "hope." None of the Bantu tribe ever said, "I hope" or "I love."

After several years he noticed Bantu mothers in speaking tenderly of their children said, "ok eefe." When he asked one of them what it meant the mother said, "I care for this little girl of mine so much that when I think of the sorrows she will know when she grows up—it hurts me."

The missionary had found the word for "love"—"caring so much it hurts." Now he knew how to translate, "Thou shalt love God, thou shalt love thy neighbor." Shall we say it as the Bantus do: "Care so much for God that it hurts. Care so much for your neighbor that it hurts."

It is a wonderful thing to make a spoken language into a written language, to feel that through your work, the Bible and especially the teachings of Jesus have been brought to hundreds of people.

OFFERTORY:

Offertory hymn: "Remember All the People"
Prayer by leader

July 24

THEME: *A Christian Social Settlement*

MAP OF FLORIDA with West Tampa starred.

A Spanish Bible, placards bearing Spanish words, and a picture of palm trees might interest the boys and girls who come early and also make the session more meaningful. If someone in your community speaks Spanish it would be effective to begin by having him or her speak in Spanish to the juniors.

LEADER:

Could you understand our friend as she (or he) spoke to you? Do you know that in West Tampa one hears Spanish on the streets more often than English? It is a pretty town and one of the important buildings there is a settlement house. In this settlement house there is a girls' worker, a boys' worker, a kindergarten teacher and a person who teaches the parents. There are many clubs and classes with the boys and girls and parents. There are Scout troops, basket ball teams, baseball teams, bird clubs, church school classes, English classes for grown-ups, citizenship classes for fathers and mothers, kindergartens, cooking classes and on and on. It is a regular bee-hive of work and fun and learning how to live better lives. The Christian church has many settlements in our country and in other countries, too. Some of the money we give goes to pay the salaries of these fine, capable workers. (If the leader writes on the blackboard the kinds of workers needed in a settlement and beside each worker the work done by him or her, it will make this clearer.)

HYMN: "O Brother Man"

Leader: As we sing this first stanza let us think how the settlement worker does as these words say. Be ready to tell us.

Discussion after first stanza

Singing second stanza

Discussion

Singing third stanza

OFFERTORY:

Pianist plays again the tune of "O Brother Man," that the mood of personal service may not be broken.

Prayer (in unison):

Accept, dear Lord, these gifts,

Of money given us to spend,

That we too may have a share

In making the church to all a friend.

July 31

THEME: *Recalling Some Work the Church Does*

HYMN: "Praise to the Lord, the Almighty"

REVIEW of stories and discussions of the month

LITANY: "Praise for Service"

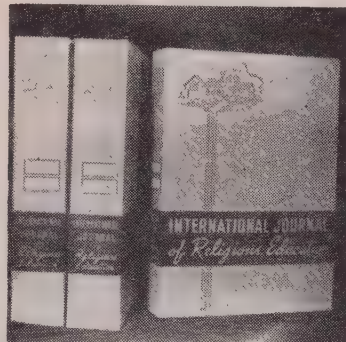
Leader: For Christian homes in unchristian lands, for the love that binds families together, for the tenderness and thoughtfulness of parents for children and children for parents.

Response: *We thank thee, O God, our Father.*

Leader: For Christian hospitals built and supported by our church, for doctors and nurses who give their skill and labor that others may come to know thee,

Response: *We thank thee, O God, our Father.*

Leader: For men and women who have labored long to make a written language for peoples who had none; for the patience it took to translate the Bible into our own



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language and the language of other people; for the joy the many people found when they read the story of Jesus Christ for the first time,

Response: *We thank thee, O God, our Father.*

Leader: For men and women who spend their lives and talents for others through settlement work as girls' workers, boys' workers, kindergarten workers and parents' workers,

Response: *We thank thee, O God, our Father.*

Leader: For the joy of being a part of our great church,

Response: *We thank thee, O God, our Father.*

HYMN: "O Brother Man"

OFFERING: As for July 24.

August Resources

August 7

THEME: *Writing Hymns for the Church*

HYMN: "O God, Our Help in Ages Past"

DISCUSSION AND NARRATION: "Those Who Help Us Worship"

What do we mean when we say we worship God? (Pause for juniors to think, then proceed.) What do we do when we worship? (Pause) We are talking to God and thinking about him when we worship.

We like to hear others talk about God, as our ministers do. We like to hear others talk aloud to God for us, as they do in prayer. But probably more than anything else in church we like to sing to God ourselves as a group. We like to praise Jesus and God, pray that we may live Christ-like lives, pray for forgiveness, for courage, pray for all God's children everywhere. These are the things we do when we sing hymns together.

Do you know there was time when there were no hymns in the Christian church? There was beautiful choral music but only trained choirs could sing it. A number of persons tried to write words and set them to music for church people to sing together, but they did not know what to say or how to say it. A hymn must have not only good thoughts in it but it must also be beautiful.

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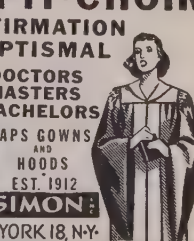
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It must make people want to be different when they sing it. It was a great day for the Christian Church when men and women learned how to write Christian hymns.

Notice the words from the hymn we sang this morning. Where did they come from? (Based on Psalm 90) Who made the ideas in Psalm 90 into a hymn?

Isaac Watts was one of the first persons to learn how to make a poem of worship

that could be sung. He lived in England at a time when people laughed at religion. Drunkenness and foul language were common among many leaders. Watts prayed earnestly that he might help the Christians in church express together their faith in goodness and in Jesus Christ. His prayer was answered.

Let us turn to "Joy to the World." Who is the author of the verses? Again we find that the ideas for the hymn came from the Bible. Will you read the words and tell us what is the purpose of the hymn? Shall we sing it?

HYMN: "Joy to the World"

DIRECTED PRAYER:

Let us thank God for men who first realized that we who worship want to worship together as in the singing of a hymn. Let us pray for all who now are trying to serve God by writing a hymn. (Pause) Let us thank God for men like Isaac Watts whose faith was strong in the midst of an unreligious people. (Pause) Help us remember that hymns grow out of the prayerful experience of men and women, our Father. Help us to be drawn closer together as we sing together our praise, our faith, our love for our master, Jesus Christ. Amen.

OFFERTORY:

Silence during passing of baskets.

Prayer Response: "All Things Come of Thee." If the leader has time earlier in the service, attention might be called to the fact that this offering chant comes from the Bible. The great musician Beethoven set it to music.

BENEDICTION

August 14

THEME: *Writing Hymns for the Church*

VICTROLA RECORDING: Capitol record: "Jesus Christ is Risen" sung by St. Luke's choristers.

STATEMENT BY LEADER: The hymn "Christ the Lord is Risen Today" is similar to the hymn we have just heard on the record, "Jesus Christ is Risen." Note who wrote the words of this hymn. A part of the hymn we heard on the record was written by Charles Wesley, also. Who was this Charles Wesley?

STORY OF CHARLES WESLEY (briefly told by a junior):

Charles Wesley is considered the greatest writer of hymns the world has ever known. He wrote at least 6500 hymns. When he wanted to write a hymn, he often wrote down the ideas he wanted to put into it. Then he would say, "God, show me how to say these words beautifully; show me how to speak the needs and desires of people sitting in the church pews." There were times when it seemed as if an Unseen Presence guided him into writing verses far beyond what he himself could have done.

HYMN: "Christ the Lord is Risen Today."

Let us think through the words as we sing them. See if you think God helped Wesley in the writing of this hymn.

HOW A HYMN WAS WRITTEN:

Howard Walter was studying in a foreign university. He wrote home regularly and told of the many unusual things he was doing. But of course he knew his mother wanted to know most of all about his religious life. Was he forgetting God while he was away from home? One day he wrote "I Would Be True" and sent it home in a letter. This let his mother know that no matter where he was or what he was doing, he was following the Christ.

HYMN: "I Would Be True." As we sing this hymn, let us imagine we are writing these

words ourselves. Let us make this hymn our own thoughts.

OFFERTORY:

Piano playing the hymn tune, *Morecambe*, while baskets are being passed. The response that follows may be sung to this tune.

Response:

Spirit of God
Descend upon me now;
Fill me and use me,
Have thy way with me.
Help me to love thee,
Serve thee as I ought,
To follow Jesus Christ—
The ways he taught. Amen.

BENEDICTION: II Timothy 4:22

August 21

THEME: *Making a Window for the Church.*

ILLUSTRATIONS OF STAINED GLASS WINDOWS on display. As boys and girls arrive the method by which they are made is told by the leader and his helpers. Uncolored ones may be tinted by juniors with water colors.

TALK: "How Stained Glass Windows Are Made."

(The process is simply explained and illustrated in the catalog from Whittemore's. See "To the Leader" above.)

The artist first makes a sketch of the window in full color but much smaller than the actual window will be. Beautiful as this drawing may be it cannot catch the jeweled effect which imported antique glass gives.

The next stage is to make a charcoal sketch, in black and white, the size of the actual window. This sketch shows the veins of lead which hold the glass together. A double carbon, that is using two sheets of paper and two carbons, is made of this window. On one carbon, each pattern is numbered and the colors to be used are indicated. The second pattern is cut up in the various patterns indicated by the leaded lines. Then each of these little patterns is laid on fine, imported glass and the glass cut to size. Later they are all fitted together according to the pattern.

STORY: "A Window Speaks for God"

As Carl Daubert went into the village church that Sunday morning, he was surprised to find what a plain, ordinary little building it was. How did the people happen to think about asking him to make a beautiful window for their church? During the service the artist imagined he sat facing a stained glass window instead of the organ pipes that were before him. Mr. Daubert was very quiet. He had made many beautiful windows, but never before had he been asked to make one that would speak for God.

There was singing by the congregation; there was a sermon by a kind faced minister; there was reading from the Scripture—men's voices, children's voices. But there was one distinct impression in the service for this artist. Christ was there. Around him were persons listening and changing their thinking to good thoughts, making plans for serving him, beating swords into plowshares. There were young dreams mounting as eagles, a trusting child leading a rugged young father into a path lighted by the sunrise.

This impression must be in the window, said Daubert to himself. After the congregation had left Daubert went back into the church. How could he make this impression—some might call it a vision—a reality? God alone could help him. How long he was there he did not know exactly. At last there came to him a confidence that he would be able to do it. Speaking for God through a stained glass window would not be easy.

He was not sure yet just how the whole window should look when finished. But he was sure how it should be started. Step by step he would trust God to lead him.

PRAYER HYMN: "Spirit of God" (used in session for August 14)

August 28

THEME: *Serving the Church as Young Members*

PICTURES OF SERVING, cut out from church magazines: youth choirs, activities in the church school, group participation in prayer, congregational singing, and so on.

HYMN SERVICE OF PRAISE:

"The Summer Days"

"O Painter of the Fruits and Flowers"

"All Beautiful the March of Days"

STORY: "We Also Serve"

The boys and girls in the junior department were talking: "We don't really count in the church now, but someday we shall." The teachers heard them talking and decided something should be done about it.

That very morning they announced that the whole department would take a trip to a china factory that week. When the boys and girls met to take the trip one of the leaders said, "We have just been thinking that you young people in our church mean as much to the church as each worker in the china factory. While you are there, discover how this is true."

"That sounds like my grandfather!" laughed Jack. "He is always trying to get me to find sermons in everything I see. I've had so much practice I ought to be good at this."

A special clay was used in this factory. One worker was spinning a flat piece of clay into a plate. A man nearby was molding little roses with which to decorate the plates. A tiny piece of clay with deft motions was shaped into the center of a rose. With this as a foundation, the blossom was built up, petal by petal. The next worker was shaping a candlestick. Another worker was making a child's head for the candlestick. The next worker in line took the figure of a child with which a candlestick was to be decorated and began to paint it.

Some of the men looked so big and strong one would think they could not do anything as delicate as making a rose petal, but they did.

The next Sunday several juniors were sure they knew how they in the junior department were like the workers in the china factory. "It takes everybody working together to make a whole of anything," they declared. They pointed out that the children sing in the children's choir, they learn how to be better Christians at church—how to have better attitudes at home, in school and in the community. They listen to the minister; they pay money, they do their part in overseas relief and for the church hospital; they help make life happier for the shut-ins; they give gifts to people who need friendship, and on and on. "We do as much as the grown-ups—almost," but they smiled, for of course the church could never get along without the grown-up helpers.

HYMN: "Be Strong"


PRAYER: The juniors may write their own prayers telling of the joy of working and helping in the church. (Handel's *Largo* may be played softly as they write.)

OFFERTORY:

Piano: Handel's "Largo" while baskets are passed.

Chant: "The Lord's Prayer"

BENEDICTION



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Junior High Department

By Ronald R. Reed*

July Resources

THEME FOR JULY: *Freedom*

July 3

THEME: *Independence Day*

FOR THE LEADER:

It is fitting that our emphasis today should be upon the freedom of our nation. In the Declaration of Independence are some underlying principles which are the foundation of our nation. This service is prepared to remind us of those principles.

The reading of the excerpts from the Declaration of Independence would take on added meaning if a living portrayal of the signing of this document were enacted by the junior highs. This could be done without costume with intermediates representing John Hancock as president of the group, Charles Thompson, secretary and one for each of the thirteen colonies. The facts about the time, place, and the event could be given by a reporter much as the C.B.S. radio program "You Are There," reports historic events. The setting of the living picture could be used as a worship center for the order of worship.

ORDER OF SERVICE:

PRELUDE:

HYMN: "O Beautiful for Spacious Skies"

THE DECLARATION OF INDEPENDENCE

POEM: "Stanzas on Freedom"

PRAYER

POEM: "God Be in My Head"

HYMN: "My Country! 'Tis of Thee"

THE DECLARATION OF INDEPENDENCE:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

POEM: "Stanzas on Freedom"

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain,
When it works a brother's pain,
Are ye not base slaves, indeed,
Slaves unworthy to be freed?

Women! who shall one day bear
Sons to breathe New England air,
If ye hear without a blush
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains,—
Answer! are ye fit to be
Mothers of the brave and free?

Is true Freedom but to break
Fetters for our own dear sake,

And with leathern hearts forget
That we owe mankind a debt?
No! true Freedom is to share
All the chains our brothers wear,
And with heart and hands to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

JAMES RUSSELL LOWELL

PRAYER:

Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light, and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.

St. FRANCIS OF ASSISI

POEM: "God Be in My Head"

God be in my head,
And in my understanding;

God be in my eyes
And in my looking;

God be in my mouth
And in my speaking;

God be in my heart
And in my thinking;

God be at my end,
And at my departing.

—From the *Sarum Primer*

July 10

THEME: *The Modern Book of Acts*

FOR THE LEADER:

This service is an attempt to give to the junior highs the idea that the Gospel of Jesus Christ brings freedom and wholeness of spirit to all those to whom it is presented. As a setting for the material here presented, Paul's missionary work in Greece should be reviewed. To make the letter more meaningful have one of the intermediates serve as a messenger to bring the letter to this Church, much as Paul's messengers must have brought his letters to the early Church. Let the boys and girls work on the script of what such a messenger would do and say.

ORDER OF WORSHIP:

PRELUDE

HYMN: "We've a Story to Tell to the Nations"

PRESENTATION and reading of the letter from a modern apostle.

PRAYER

HYMN: "We Would Be Building"

LETTER: "From a Modern Book of Acts"

(An actual letter recently written by a missionary for the American Committee for the Evangelization of the Greeks, Inc.)

It had long been the heartfelt wish of Brother Ganiatsos, of Toronto, Canada, that a testimony should be carried to his home village of Sergoula. The Brotherhood for the Free Distribution of the Scriptures in Greece, therefore, made all necessary preparations for me to visit this town. After much work, prayer and fasting, I was ready.

During my eight hours of travel by coach I had a fine opportunity to testify to my fellow-passengers and give out Scripture portions. That night I stayed at a hotel, where I testified and distributed the Word. In the morning the launch had already departed, so I besought the Chief of Port to provide me with some other means of transportation, which he did by giving me a permit to travel on a Navy destroyer! After a rough voyage, we reached the little island of Trizonia. On leaving the boat I presented the captain with a New Testament and a "Voice of the Gospel." I also gave a Gospel portion to each sailor.

In Trizonia, the mayor and two policemen accompanied me on a visit to every home and store, where I distributed the Word of God and other Christian literature. Their joy was great at receiving the printed Word into their own hands.

The third day I left for Roumeli, and the coast village of Mylous. Here I distributed Scripture portions, Testaments and literature to the especial joy of the school children.

In the afternoon I started for Sergoula. In the absence of donkeys I walked for two and a half hours up the rugged mountains, giving Gospel portions to everyone whom I met. At the town a touching reception awaited me. Mr. Mangalos, the priest, the lady school teacher and 120 children were there. At eleven the next morning, which was the Lord's Day, the whole village gathered in the school hall, including the school children, the directress of the Girls' School, the mayor, the priest and Mr. Ganiatsos. I spoke about the purpose of my visit—to distribute the clothes and Gospels donated by Brother Ganiatsos. Every family that received a bundle of clothing also received two or three portions of the Word. I donated a New Testament and a "Voice of the Gospel" to the Special Relief Committee, the priest, the mayor, the head of the Girls' School, to Mr. Ganiatsos and to every member of the police force present. Then I went home with Mr. Ganiatsos, where I preached Christ to the family.

These people are in great misery. I found them nearly naked, bare-footed and undernourished. That night there was a great snowstorm, with below-freezing temperatures. Shortly after midnight a pack of wolves killed thirty sheep—a cause of great sorrow.

On the fifth day I took leave of all and that evening stayed in the house of the policeman of the village of Mylous. Here we gathered around the fire while I told them of the love of Christ and their need of salvation. The policeman himself gave out several Scripture portions and asked me for 100 pieces to distribute in another village.

During my homeward journey I spoke continuously to my fellow-passengers about the Lord and gave out Scripture portions. On the seventh day, I left Aegion on the train and, with God's help, arrived safely in Athens.

I cannot praise God enough for his care and protection on this dangerous journey. My greatest joy is that the Word of God has been sown in an isolated spot of Greece, where I am sure it will bring forth much fruit. On behalf of these people, may I express their and my gratitude for the clothes and the Scriptures from Brother Ganiatsos of Canada. Continue to pray that the Lord will use me and His Word to lead men to Christ.

EMMANUEL PAPADOPOULOS

PRAYER:

At Tara, to-day, the strength of God pilot me, the power of God preserve me.

May the wisdom of God instruct me, the

*Minister of the First Christian Church, Kent, Ohio.

eye of God watch over me, the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me.

Christ be with me.

Christ before me.

Christ after me.

Christ in me.

Christ under me.

Christ over me.

Christ on my right hand.

Christ on my left hand.

Christ on this side.

Christ on that side.

Christ at my back.

Christ in the head of everyone to whom I speak.

Christ in the mouth of every person who speaks to me.

Christ in the eye of every person who looks upon me.

Christ in the ear of everyone who hears me in Tara today. Amen.

ST. PATRICK¹

July 17

THEME: *Neighbors, One Kind or Another*

FOR THE LEADER:

The story that forms the major portion of the material for this service is a true incident that happened on July 20, 1899. It is used here to show the results of abuses to freedom. Perhaps the best method of presentation is by simply having one tell the story. If there is time and a contrast is desired, have someone tell the parable of the Good Samaritan as the example of a good neighbor.

ORDER OF WORSHIP:

PRELUDE

HYMN: "Where Cross the Crowded Ways of Life"

STORY: "A Little Event Becoming Big"

PRAYER

HYMN: "Rise Up O Men of God"

STORY OF A LITTLE EVENT BECOMING BIG

Frank Defatta lost his life because of goats. Not only that but the incident became the theme of a lot of formal correspondence between the Italian Government and the government of the United States. You see, it all started from the fact that the Defatta goats did not stay at home. It happened back in July 1899 at Talulah, Louisiana. Here is the story.

Mr. Defatta was an Italian who came to the United States to live. But as yet he was still a citizen of Italy. He had a fondness for goats and owned several, but goats being goats, they decided that the gallery of the house of Dr. J. Ford Hodges was a much nicer place to sleep than the shed Defatta built for them. So every night with a lot of racket and not much less smell they climbed up there and went to sleep. Dr. Hodges warned Mr. Defatta many many times to keep the goats at home, but the goats just didn't stay at home. So finally one bright moonlight night Dr. Hodges, perhaps from lack of sleep, took a gun and shot one of the goats. Now Defatta loved his goats and so he was so angry that he got four of his fellow Italians together and the next night they waylaid Dr. Hodges and in the scuffle they shot him. The wound was so bad that the doctor died that night. The sheriff arrested the five men, but a mob of aroused citizens took the five men from the sheriff and lynched them.

The incident was reported to the Italian Government, and it sent a protest to our

Government and demanded redress. Of course our Government said that Italy's argument was with the state of Louisiana and not with it. Anyway, that is how an incident of not keeping some goats at home grew into an incident of international importance.

Defatta was a poor neighbor; so was Dr. Hodges, and so were the people who lynched the five Italians. One poor neighborly act keeps growing and so does one good neighborly act. Freedom does not mean the right to ignore others. It means the responsibility to look out for the rights and privileges of others.

PRAYER:

O Thou, in whose hand are the hearts of thy creatures, shed abroad thy peace upon the world. By the might of thy Holy Spirit quench the pride, and anger, and greediness

which cause man to strive against man, and people against people. Lead all nations in the ways of mutual help and good will, and hasten the time when the earth shall confess thee indeed for its Saviour and King and no evil deeds of man shall defile thy glorious creation! Through Jesus Christ our Lord. Amen.

July 24

THEME: *Religious Freedom*

FOR THE LEADER:

A picture of John Knox would be appropriate on the center of worship. Only a few bare facts of his life are given here; you may want to fill in with more details. Remember that the main emphasis is not upon John Knox but upon the fight for religious liberty.



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¹ This prayer is attributed to St. Patrick. It is supposed to have been composed about the year 432 when Patrick was setting forth on a preaching mission to Tara, expecting to be met there with persecution.

A word about the founders of our nation and the separation of Church and State and the religious liberty this affords us would add to the completeness of this service.

ORDER OF SERVICE

PRELUDE

HYMN: "Faith of Our Fathers"

PRAYER

THOUGHT FOR THE DAY

HYMN: "God Send Us Men Whose Aim 'Twill Be"

THOUGHT FOR THE DAY

Along with man's fight for political freedom has been his battle for religious freedom. The Protestant Reformation was such a battle and there were many men who took part in it. One of these was John Knox of Scotland, who did more than anyone else to make Scotland Presbyterian and to unite it with England. His friend George Wishart, a prominent Protestant minister, was burned alive by order of Cardinal Beaton for teaching the Greek Testament, and supporting the new opinions. The rebels then killed the Cardinal and seized the castle of St. Andrews. John Knox joined them there.

The Catholics got help from France and St. Andrews was besieged and finally had to surrender. The reformers, including Knox, were put into the galleys, and there, in chains, served as slaves at the oars. The political tides changed. Edward the Sixth became King of England and Knox was preaching at New-castle. Then Catholic Mary came to the throne and Knox, with other reformers, had to flee to the continent. When Elizabeth became Queen, Knox returned to Scotland. And there in Scotland he battled with Mary Queen of Scots, who was a Roman Catholic. John Knox won and Scotland became a Protestant country.

It is men like Knox who suffered slavery in a galley and stood up to kings and queens, who won for us our religious liberty.

July 31

THEME: *Lest We Forget*

FOR THE LEADER:

This service should have the impact of shock upon the minds of the junior high

boys and girls. It ought to bring them up sharply against the knowledge that we the United States of America did use the atomic bomb in warfare, an act that still challenges the Christian conscience. It should leave them with the hope of a new world but also with the vision of a destroyed world. In the front of the room could be some pictures of the bombed city of Hiroshima found in old copies of *Life* magazine or other sources.

ORDER OF SERVICE

PRELUDE

OPENING SENTENCE: "On August 5, 1945 the first atomic bomb ever used was dropped by American hands on human beings. This week is the anniversary of that event. This service is prepared that we may not forget."

HYMN: "Are Ye Able," Said the Master."

MEDITATION

POEM

PRAYER

HYMN: "I Would Be True"

MEDITATION: "Lest We Forget"

On July 16, 1945 an explosion, the first of its kind, rocked and burned a lonely spot in the desert of New Mexico. It was the dress rehearsal test of the atomic bomb.

A few short days later, on August 5, 1945, a B 29 named, strangely enough, "Enola Gay" piloted by a young American Colonel Paul W. Tibbets, Jr., and with the expressed authority of President Truman, sailed out of the blue yonder above Hiroshima, Japan, and in the bright light of a new day dropped the first atomic bomb.

When the fires had been quenched and the dust had settled, Hiroshima counted its dead and measured its destruction. Sixty percent of a population of 343,000 was lost and 4.1 square miles of its area of 6.9 square miles were demolished. In this way the atomic bomb was ushered into our world. Now after four years of that age we have bombers that can fly 10,000 miles without stopping, and bigger and better atomic bombs.

We want freedom, we say, in our one world. Then you and I must grow up to the responsibilities of our freedom. For we can use this atomic energy to destroy or to bless. Already

it has helped in the fight against cancer. The secret of atomic energy, they say, is release of energy. One of the scientists who worked on this project said there was only one power greater than it and that is the power of the human soul.

Let us weep for the souls we killed in Hiroshima. Let us remember this day and realise the power of freedom within our souls so that it may not happen again.

POEM: "Written on a Hospital Wall"

The cry of man's anguish went up to God,

"Lord, take away pain!

The shadow that darkens the world Thou hast made;

The close soiling chain

That strangles the heart; the burden that weighs

On the wings that should soar—

Lord, take away pain from the world Thou hast made

That it love Thee the more!"

Then answered the Lord to the cry of the world,

"Shall I take away pain,

And with it the power of the soul to endure, Made strong by the strain?

Shall I take away pity that knits heart to heart,

And Sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love that redeems with a price

And smiles with its loss?

Can ye spare from your lives that would cling unto mine

The Christ on his cross?"

Author Unknown

PRAYER:

O Thou who art Love, and who seest all the suffering, injustice and misery which reign in this world; look mercifully upon the poor, the oppressed, and all who are heavy laden with labor and sorrow. Fill our hearts with deep compassion for those who suffer, and hasten the coming of thy kingdom of justice and truth. Amen.

August Resources

THEME FOR AUGUST: *Nature*

August 7

FOR THE LEADER:

The psalm is presented here in choric reading form. Use it as the basis of the service. "The Canticle to the Sun" by St. Francis might well be used as a choric reading also. A prayer by an intermediate in his own words for the beauty and wonder of nature could lend much to this service. If your church has a nice lawn and not too much noise of traffic, this service could well be done out-doors. Otherwise, use wild flowers as a center of worship.

ORDER OF WORSHIP:

PRELUDE

HYMN: "Joyful, Joyful We Adore Thee"

PSALM 8

PRAYER: "The Canticle to the Sun"

HYMN: "My God, I thank Thee, Who Hast Made"

PSALM 8 in choric speech:

Unison: verse 1

Girls: verse 2

Solo: verse 3

Unison: verse 4

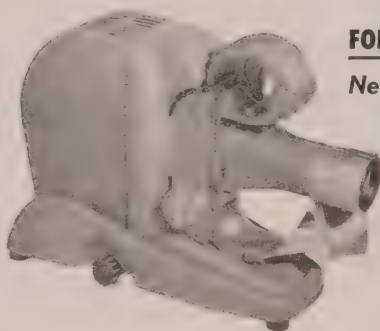
Boys: verse 5

Girls: verse 6

Solo: verse 7

Solo: verse 8

Unison: verse 9



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from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my father, Sovereign of all worlds, Lord of all souls!

Hebrew Liturgy

PRAYER:

O Thou divine Spirit that, in all events of life, art knocking at the door of my heart, help me to respond to Thee. I would not be driven blindly as the stars over their courses. I would not be made to work out Thy will unwillingly, to fulfill Thy law unintelligently, to obey Thy mandates unsympathetically. I

would take the events of my life as good and perfect gifts from Thee; I would receive even the sorrows of life as disguised gifts from Thee. I would have my heart open at all times to receive—at morning, noon, and night; in spring, and summer, and winter. Whether Thou comest to me in sunshine or in rain, I would take Thee into my heart joyfully. Thou art Thyself more than the sunshine. Thou art Thyself compensation for the rain; it is Thee and not Thy gifts I crave; knock, and I shall open unto Thee. Amen.

—GEORGE MATHESON

POEM: "Make a Mountain of My Life"
God, make a mountain of my life,
Majestic 'gainst the sky;
Through the thunder's roll and lightning's strife,
Lift my head high.
God, let the long unsweeping lines
Lead all human eyes
Onward and upward through the pines
To thy quiet skies.
God make a mountain of my life,
Strong and sure and high;
And crown its summit with a cross
To bring Christ's glory high.

PERRY L. HUFFAKER

MEDITATION: "Look to the Hills"

Many of the great moments in Jesus' life took place on a hill. He took his disciples up on a hillside to share the great teachings we call his Sermon on the Mount. Often he went into the hills to pray. It was on a hill that the great experience of transfiguration took place. And it was on a hill that he gave his life on the cross.

Many of our great moments take place on hillsides or in sight of great mountains. For us also they serve as a refuge from the press of duties. To them we can go for inner strengthening. The lines of mountains point our eyes and our thoughts upward, away from ourselves and toward God. They give us an opportunity to gain a new perspective from which to see our world and they give us larger horizons. They are a source of strength and inspiration. We need often to look to the hills, the everlasting hills.

HYMN: "Christ of the Upward Way"

CLOSING PRAYER: Sing the second stanza of "God, Who Touchest Earth with Beauty," or hum softly while the words are read.

July 17

THEME: *The Singing Trees*

PRELUDE: "For the Beauty of the Earth" (hymn tune)

CALL TO WORSHIP: Psalm 98

HYMN: "This Is My Father's World"

POEM: "When Trees Break into Song"

Scarcely had velvet clouds appeared
Above the east, before the sun;
Scarcely had shadows of darkness cleared
To say the new day had begun;
When bursting from the hills around
A hundred trees broke into song;
A thousand voices joined to sound
A hymn of praise serene and strong.

If song birds, joining in the praise
Of God's own creatures, can invite
Nature's whole symphony to raise
A choral greeting to the light;
Let us who know his mercies, then,
Be early in our morning prayer
And let us raise before all men
Our songs of faith into the air.

K. M.

VOCAL SOLO: "Trees," words by Joyce Kilmer, music by Oscar Rasbach

MEDITATION: "Like a Tree"

In the psalm which introduces the Book of Psalms the righteous man is compared to a tree planted by streams of water, a tree that is fruitful and prosperous. Trees serve us as evidences of beauty, aiding our worship. They provide wood for shelter and fuel. Some of them can be made into paper and used in thousands of useful ways. But a tree can also combine beauty and utility when it bears the fruit God intended it to give. It was this fruitfulness that Jesus saw most often in trees. And he turned to trees for pictures to explain the importance of bearing

Senior and Young People's Departments

By Kenneth I. Morse*

July Resources

THEME FOR JULY: "God, Who Touchest Earth with Beauty"

For the Leader

The five services for July that are outlined below will be most effective if used out-of-doors. In that case you will want to choose carefully the setting for each service, arranging the seating so that trees, skies, hills or fields are plainly visible when attention is directed to them. But many classes and departments will have to meet indoors and a fitting worship center will have to bring in enough of the loveliness outside that attention can still be directed to the beauty of God's world. A map of the United States may be used as a part of the background during the first service, which is appropriate for the Independence Day weekend.

The services may be bound together effectively by using the familiar stanzas of a splendid youth hymn, "God, Who Touchest Earth with Beauty," each week. Repeated use of the hymn with changing emphasis on stanzas and phrases will help to unify all these services whether they can be held outdoors or not.

July 3

THEME: "O Beautiful for Spacious Skies"

PRELUDE: "America the Beautiful," to the tune *Materna*

CALL TO WORSHIP:

Leader: Lead us, O Lord, in thy righteousness; make thy way straight before us.

Response: Let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them.

Leader: Let them also that love thy name be joyful in thee.

Response: For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield. (Psalm 5:8, 11-12)

HYMN: "O Beautiful, My Country"

*Editor of Youth Publications, Church of the Brethren, Elgin, Illinois

LEADER'S COMMENT: "America, the Beautiful"

If you have ever stood at the top of Pike's Peak in Colorado and looked both at towering mountains to the west and the plains stretching far to the east, you can understand why such an experience moved Katherine Lee Bates in 1893 to write the lovely hymn, "America the Beautiful." Miss Bates, who came from New England, was teaching in a summer school at Colorado Springs. The opening lines of her great poem reflect the vast view from the mountain-top. This was her first trip to the West and she was keeping in mind the "amber waves of grain" all the time she looked at "purple mountain majesties." But neither did she forget the New England of the pilgrims and the pioneers who made a "thoroughfare for freedom" across the United States.

On her way West Miss Bates stopped in Chicago to view the Columbian Exposition in Chicago. The famous White City at that World's Fair was reflected in the beautiful reference in the last stanza to the "alabaster cities" of the future, a part of the vision of all true patriots.

The central theme of this majestic national hymn is the concept of Christian brotherhood which alone can crown our nation's good and make its citizens worthy of its wide expanse of natural beauty. One has only to sing this hymn reverently to understand why, in the opinion of many, it should be considered our best national anthem.

HYMN: "O Beautiful for Spacious Skies"

CLOSING PRAYER:

O God of every land, Lord of all nations, Father of all who call upon thy name, bless thou all that is good and lovely in the country we love. Remind us of her many faults and guide us into the ways by which her good may be crowned with brotherhood and thy will may become our longed-for peace. Amen.

July 10

THEME: *The Everlasting Hills*

PRELUDE: "Lift Thine Eyes," from Mendelssohn's *Elijah*

CALL TO WORSHIP:

Leader: Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

Response: He that walketh uprightly, and worketh righteousness and speaketh the truth in his heart.

Leader: Who shall ascend into the hill of the Lord? Or who shall stand in His holy place?

Response: He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.

HYMN: "We Thank Thee, Lord, for this Fair Earth"

fruit and to demonstrate the bonds which should unite us to him, as branches to the vine.

But a tree served in another, a more cruel way. It was of trees that his cross was made. And as he changed the symbol of cruel death into a symbol of life, so he transformed the rugged limbs of a tree into a life-giving symbol of everlasting, ever-renewing life.

HYMN: "Into the Woods My Master Went"

CLOSING PRAYER: Sing the third stanza of "God, Who Touchest Earth with Beauty," or hum softly while the words are read.

July 24

THEME: *Consider the Heavens*

PRELUDE: "The Heavens Declare Thy Glory"

CALL TO WORSHIP: Psalm 96:1-6, 11-13

HYMN: "O Maker of the Sea and Sky"

MEDITATION: "Window to the Stars"

When dedication ceremonies were held for the new 200-inch telescope atop Mt. Palomar in California, the new instrument of knowledge was called a "window to the stars." First observers to look through this window were disappointed. It is only as other measuring instruments are applied to careful observation that new facts will be discovered concerning the universe.

Men have succeeded in devising a giant new eye with which to probe billions of miles into the vastness of God's creation. Our world becomes vaster whether we open windows to the stars or succeed in splitting the atom and releasing its energy. We push our measuring instruments farther into the unknown than men have so far reached. But with many more facts at our disposal, how much more do we know?

The important results come when we discover how to open the windows of our souls to the presence of God. There were three ancient wise men who kept their eyes fixed on a star until it led them to new discovery—and a new reverence. Out of the whirlwind came such searching questions as these to Job: "Canst thou bind the cluster of the Pleiades, or loose the bands of Orion? Knowest thou the ordinances of the heavens? Canst thou establish the dominion thereof in the earth?"

Job's vision of the vast glory of God's creation caused him to realize his littleness before God and to discover his dignity before men as a son of God. Let us open all the windows we can uncover to the stars. Let us keep the mirrors of our souls clear, balanced, spotless—set to reflect the eternal light that pours in upon us from the sky.

"When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained; what is man? . . . Thou hast made him but little lower than God."

If we open windows to recognize that the heavens declare the glory of God, never do we need to fear the great unknown that awaits our discovery.¹

HYMN OR MIXED QUARTET: "The Spacious Firmament on High"

CLOSING PRAYER: Sing the fourth stanza of "God, Who Touchest Earth with Beauty," or hum softly while the words are read.

July 31

THEME: *Lord of All Being*

PRELUDE: "The Spacious Firmament on High," music by Haydn

CALL TO WORSHIP: Psalm 19:1-6

HYMN: "God of the Earth, the Sky, the Sea"

LITANY ON CREATION (adapted from Genesis

1:1-2:3)

Leader: In the beginning God created the heaven and the earth. Darkness and formless void were upon the earth, so God spoke light into existence.

People: And God saw that it was good.

Leader: The sky God separated from the earth; the blue heaven he spoke into being.

People: And God saw that it was good.

Leader: With tremendous, age-long upheavings and sinkings of the earth's crust, God formed mountains and valleys and plains; and channels and basins for rivers and seas. So God separated the land from the water. Grass and herbs and trees, bearing seeds and fruit, he placed on the earth.

People: And God saw that it was good.

Leader: The sun, the moon and stars God made to give light unto the earth and divide the days and the seasons.

People: And God saw that it was good.

Leader: God put animal life in the water and fowls in the air to multiply and increase after their kind.

People: And God saw that it was good.

Leader: God created the higher animals—the cattle, beasts and creeping things of earth.

People: And God saw that it was good.

Leader: One thing, then, was lacking to make creation complete, so God created man "in his own image" with ability to reason, to worship and to rule over all the rest of creation.

People: And God saw that it was good.

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Leader: On the seventh day God rested from his work of creation and sanctified it as a day of rest.

People: And God saw that it was good.

All: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

L. JOHN WEAVER¹

PRAYER: Psalm 8

POEM: "God's Handiwork"

We go abroad in this fair land
And everywhere we find thy hand:

In mighty rivers to the sea,
In rugged mountains' majesty
In valley, canyon, waterfall,
In clear blue lake or forest tall,
In crested wave or summer storm,
In snow-capped peaks or desert warm,
In orchards, fields where food does grow,
In glorious caverns down below,
In men of every tribe or race,
In baby's tear and mother's face,
In selfless love that leads to goal,
In thy great gift—a human soul.

Ever through these and written word
Reveal thyself to us, O Lord!

L. JOHN WEAVER¹

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HYMN: "Lord of All Being Throned Afar"

CLOSING MEDITATION: Use the words of the familiar hymn, "God Who Touchest Earth with Beauty"

August Resources

THEME FOR AUGUST: *The Gift of Friendship*

August 7

THEME: *Person to Person*

PRELUDE: "Dear Lord and Father of Man-kind"

CALL TO WORSHIP:

Leader: O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Response: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High!

HYMN: "O Brother Man, Fold to Thy Heart"

SCRIPTURE READINGS: I Samuel 20:12-17; II Samuel 1:26; 9:1, 3, 5-7.

LEADER'S COMMENT: "Person to Person"

When you put up the money to make a long distance call to a personal friend, you want to make sure of hearing that familiar voice at the other end. You pay the higher toll charge for making a personal call, rather than a station-to-station connection, because you want your message to reach its destination as you give it. Sometimes it means more than you will admit to hear that "yes" or "no" or "maybe" buzzing along the wires.

Evidently Jesus thought that the person-to-person arrangement was a good way to build the fellowship which is the foundation of his church. He began by calling individual disciples. He sent them out to contact others. He gave them the pattern for the breaking of bread and the sharing of a cup, which dramatize the person-to-person quality of our fellowship. While he didn't rule out the necessity for preaching, his methods of healing, teaching and serving were on the conversational, personal scale rather than through organized mass meetings.

In these days it is easy for us to lose sight of personal relationships as we increase our station-to-station contacts. We send out mimeographed releases to our friends, we have our greeting cards printed, we record our voices for wide distribution, we substitute pictures for face-to-face visits.

The old practice of "visiting" after church and in each other's homes may have had its weaknesses but it certainly kept the local church fellowship on a face-to-face, person-to-person basis. Camps, conferences, hilltops, retreats and other novelties have retained some of these values for young people.

But think this over. Would you not rather know well twenty-five people with whom you can share your deepest, most heart-searching dreams, than to pass the time of day and discuss the weather with twenty-five hundred? Did you say your youth class is small? Thank God you are ready to start where Jesus started. A class in which you can't see and hear each other easily is too large. The Christian fellowship switchboard hums more lively when most calls are person to person.¹

SILENT PRAYER FOR PERSONAL FRIENDS

CLOSING HYMN: "Blest Be the Tie That Binds"

August 14

THEME: *Friends of the Friendless*

¹From *Our Young People*, Brethren Publishing House. Used by permission

PRELUDE: "I Would Be True"

CALL TO WORSHIP: John 15:8-17

HYMN: "O Master, Let Me Walk With Thee"

POEM: "Abou-ben-Adhem"

Abou-ben-Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,

And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.

Exceeding peace had made Ben-Adhem bold,

And to the presence in the room he said:
"What writest thou?" The vision raised
its head,

And with a look made all of sweet accord
Answered: "The names of those who love
the Lord."

"And is mine one?" said Abou. "Nay, not so,"

Replied the angel. Abou spoke more low,
But cheerily still; and said: "I pray thee,
then,

Write me as one that loves his fellow men."
The angel wrote, and vanished. The next
night

It came again with a great wakening light,
And showed the names whom love of God
had blessed,

And lo, Ben-Adhem's name led all the rest.

LEIGH HUNT

SOLO: "Because I Have Been Given Much,"
words by Grace Noll Crowell, music by
Blanche Douglas Byles (available in many
recent hymnals)

HYMN: "I Thank Thee Lord for Strength of Arm"

PRAYER:

Purge out of every heart the lurking grudge.
Give to us grace and strength to forbear
and to persevere. Give us the grace to accept
and forgive offenders. Forgetful ourselves,
help us to bear cheerfully the forgetfulness
of others. Give us courage and gaiety
and the quiet mind. Spare us, if it may be,
in all our innocent endeavors. If it may not,
give us strength to encounter that which is
to come, that we may be brave in peril, constant
in tribulation, temperate in wrath, and in all
changes of fortune, and down to the gates of
death, loyal and loving to one another.

ROBERT LOUIS STEVENSON

HYMN OF DEDICATION: "I Would Be True"
(emphasizing the second stanza)

August 21

THEME: *Friends Around the World*

PRELUDE: "Christ for the World We Sing"

CALL TO WORSHIP: Isaiah 43:8-12

HYMN: "Eternal God, Whose Power Upholds"

SCRIPTURE: I Corinthians 13

GUIDED MOMENTS OF PRAYER: (The leader may begin the period of prayer and indicate groups for whom to pray, pausing briefly after each, including the following:)

For Christian ministers, relief workers, missionaries and others serving around the world.

For young Christians in churches around the world.

For friends whose vocations take them away for long periods of time.

For students whose energies are directed toward bridging gaps between peoples and nations.

For the statesmen and rulers whose decisions can help to unite or divide the world.

For young persons in countries behind any curtain raised by suspicion and fear.

For a church that will live above boundaries and unite all men in loyal devotion to the universal Christ.

HYMN: "Come Forth, Ye Men of Every Race and Nation"

PRAYER:

O God, who, of thy great love to this world, didst reconcile earth to heaven through Thine Only-begotten Son; grant that we who by the darkness of our sins, are turned aside from brotherly love, may, by Thy light shed forth in our souls, be filled with Thine own sweetness, and embrace our friends in Thee, and our enemies for Thy sake, in a bond of mutual affection. Amen.

A Fifth Century Prayer

August 28

THEME: *Friends of Jesus*

PRELUDE: "What a Friend We Have in Jesus"

INVOCATION:

Light up this house with glory, Lord;
Enter and claim Thine own;
Receive the homage of our souls,
Erect Thy temple-throne.
No rushing mighty wind we ask;
No tongues of flame desire;
Grant us the Spirit's quickening light,
His purifying fire.

JOHN HARRIS

HYMN: "What a Friend We Have in Jesus"
MEDITATION: "You Are My Friends"

Jesus said, "You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. (John 15:14-15)

A servant or a slave must obey his master without knowing the reason for what he does. But a friend, who may also obey commandments and follow instructions, does so because his master has shared with him the reasons for what he requires. It is true at times we find it hard to obey certain laws. But if we learn the reason for such laws, we recognize their worth and find it easy to obey them.

Jesus wants his friends to share in his understanding of the will of God and the need for God's love in the world. If we try to understand, we can be truly obedient to his teaching, working with him as a friend rather than as a servant.

Friendship means sharing and mutual confidence. By trusting us to serve him God helps us to trust him and his love. Friendship means sharing through continued companionship. Friendship lives on a loyalty that outlasts death. Friendship with Jesus can be eternal.

Many of the sayings of Jesus which his friends treasured were shared with them just a few hours before he was arrested and put to death. He met with all of the twelve in an upper room that had been especially prepared for them. It was there that he reminded them that he was still their servant by washing their feet. It was there that he ate a last meal with them, a Passover supper that meant much to him because he knew of the danger he faced. It was there that he spoke to them about the way that lay ahead, the difficulties, and also the joy that they might know if they kept his words and his spirit in their hearts.

HYMN: "Love Divine, All Loves Excelling"

BENEDICTION:

Father, give Thy benediction
Give Thy peace before we part;
Still our minds with truth's conviction;
Calm and trust each anxious heart.

SAMUEL LONGFELLOW

Graded Curriculum and General Program Materials

Published from January 1, 1949 to April 1, 1949

THE FOLLOWING LIST has been prepared with the cooperation of the various editors and publishers. The last quarterly list of materials appeared in the March 1949 issue of the *International Journal*.

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery

GRADED LESSON SERIES. *Learning to Be Friends*, Part II. By Elizabeth Cringan Gardner. *The Nursery Teacher*, 48 p., 28¢; *Nursery Stories*, on cards 4½" x 6", each with colored picture and story folder, 17¢ per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. The first of four parts covering a one-year course in a reprint cycle for three-year-old children in the nursery class of the church. Part II contains three units: "Jesus, Our Friend," "Being Glad for Friends," and "The Bible Story Book."

B. Beginners

GRADED LESSON SERIES. *God's Loving Care*, Part VI. By Elizabeth Cringan Gardner. *The Beginner Teacher*, 80 p., 28¢; *Beginner Bible Stories*, on cards 5" x 6¼", each with colored picture and story folder, 17¢ per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. The sixth of eight parts covering a two year course in a reprint cycle. Contains three units: "God's World in Winter," "We Think of God," and "The Kindness of Jesus." For use with all pupils in the beginners department.

CHRISTIAN GROWTH SERIES (of Sunday-school lessons). Second year, third quarter. By Merle Krueger Knauff. Unit A, "Jesus, the Children's Friend." Unit B, "Helping Jesus Where We Live." Unit C, "A Bible Boy." 13 Pupil's Leaflets, 16¢. Teacher's Guide, *Our Beginners*, 64 p., 22¢. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1949. Each leaflet has a full color picture covering the front page, and other pictures and text material.

C. Primary

GRADED LESSON SERIES. *Jesus, Friend and Teacher*, Part II by Jean Leslie Hill. *The Primary Teacher*, 64 p., 28¢. *Primary Bible Lessons*, thirteen four-page leaflets, 17¢ per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. The second of twelve parts in a reprint cycle covering a three-year course. Contains three units: "God's Love for Children Everywhere," "We Learn About God from Jesus," and "Living as Friends of Jesus." The pupils' folders contain a variety of features. Complete with wrapper that serves as a pattern sheet. For use with pupils of all ages in the primary department.

From Long Ago and Many Lands. By Sophia Lyon Fahs. The Beacon Press, Boston 8, 1948, 205 p., \$2.50. Forty-two stories from the vast treasury of ancient folklore, legend, and history. A variety of different cultures, races, and religions contribute spiritual ideals that are a part of a common world brotherhood. Useful in the classroom and the worship service. Accompanied by *A Guide for Teachers*, by Florence Klover, 32 p., 75¢. A simple introduction to techniques of modern teaching methods with primary children as well as specific suggestions on each story for classroom presentation.

D. Primary-Junior

THE PILGRIM SERIES. (Grades 3 and 4, Low Junior) *The Story Goes Round the World*. By Agnes Kelsey Shute. Boston 8; The Pilgrim Press, 1949. Pupils edition, 32 p., 28¢. Teacher's edition, 64 p., 28¢. How the story of Jesus begins to travel: how it takes the Pilgrims to a new land, how it reaches to far corners of the world, and the variety of ways in which it is carried.

Thoughts of God for Boys and Girls in Summer Time. Hartford, Connecticut Council of Churches, Inc., 1949, 30¢ per copy, 27¢ in quantity. Annual subscriptions received: order from denominations and councils. This contains devotional readings for families, vacation schools, camps and recreation centers for use May 1 to October 1. Pictures, songs, poems, prayers, and stories bring out the happy times that are found in summer experiences.

E. Junior

GRADED LESSON SERIES. *Learning from Jesus. Junior Workbook* Number 6, by Marion M. Brillinger, 32 p., 17¢. *The Teacher's Guide*, 64 p., 28¢. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1949. Sixth in a series of twelve workbooks being published quarterly in a reprint cycle covering a three-year course for juniors. Contains two units: "Learning from Jesus" and "Christ in Our Community."

Discoveries in God's World. By Mildred Grater. Elgin, Ill., Brethren Publishing House, 1949, 94 p., \$1.00. A book of program material for *junior camps*, written by a junior camp leader who has intimate knowledge of the world of nature. Based on the discovery group plan, it provides guidance for creative living experiences for the entire camp program. Appropriate for use in camps ranging in length from a day to two weeks. *My Camp Book for Discoveries in God's World*, 25¢, is the accompanying book for campers' use.

Simon Called Peter. By Belle Chapman Morrill. Philadelphia, Judson Press, 1948, 95 p., \$1.75. This illustrated story traces the development of Simon from his impulsive boyhood, through his days as a young fisherman. Then he meets Jesus and is given the new name of Peter. The closing chapters of the book are based on the New Testament accounts of the life of Jesus and his disciples.

II. Religious Education of Youth

A. Intermediate

THE PILGRIM SERIES. (Junior High) *Our Church*, By Shirley Greene. Boston, The Pilgrim Press. Pupil's edition, 88 p., 35¢. Teacher's edition, 152 p., 60¢. Understanding the pupils' church—its sacraments and organization; how it does its work in the community; how it fits into the work of the denomination (Congregational Christian) and of the great Christian Church. A necessary course in preparation for church membership.

God's World and Ours. By Louise and Warren Griffiths. St. Louis, Bethany Press, 1949. Teacher's Book, 160 p., \$2.00. Pupils Book, 64 p., 50¢. A new text designed to help boys and girls live as Christians in today's world—as members of their communities, and as world citizens. The teacher's text provides plans, materials, and full descriptions of one-, two-, three-, and four-week *vacation church schools*. The pupil's book contains the resources for the intermediate to use during the course.

Tumbleweed Boy. By Eleanor Hull. New York, Friendship Press, 1949, 137 p., paper, \$1.50; cloth, \$1.75. Through the everyday life of fourteen-year-old Colly the reader learns how excitement and disappointment mingle in the lives of thousands of boys and girls in migrant families. The story reveals how the church helped to bring into Colly's life something he found nowhere else.

B. Seniors

CHRISTIAN GROWTH SERIES (of Sunday-school lessons). Second year, third quarter. By E. Theodore Bachmann (study book) and Theodore K. Finck (teacher's guide). *The Last Four Centuries* (continuation of historical study begun in the quarter, *The First Fifteen Centuries*). Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press. Pupil's Study Book, 64 p., 16¢. Teacher's Guide, 64 p., 22¢. Each quarter is beautifully illustrated in color with pictures, charts, and maps carefully correlated with the text. An order of department worship is included.

THE PILGRIM SERIES. (High school age) *A Church for World Citizens* By Jennie Doidge. Boston 8, The Pilgrim Press, 1949. Pupil's Edition, 88 p., 35¢; Teacher's Edition, 152 p., 60¢. This course reveals the elements of unity common to all branches of the Christian Church and demonstrates the fact that the Church provides the spirit and basis for the "one world" that mankind seeks.

C. Senior-Young People

BRETHREN LIFE STUDY SERIES. Second Unit, *Calling All Peacemakers*. By Gordon Shull. Elgin, Illinois, Brethren Publishing House, 1949. 64 p., 65¢. A six-session study course for youth groups, written in narrative form, with questions and true-false statements. Bibliography included.

In the Direction of Dreams. By Violet Wood. New York, Friendship Press, 1949.

New Study Course on Home Life



Toward a Christian Home

by Florence M. Sly

A booklet just off the press offering suggestions in outline form for achieving and maintaining a Christian home . . . ways to develop an appreciation for the better things in life, how families may plan and play more together, ways to inculcate Christian attitudes, effective means of dealing with family problems, what the Christian family can do for the community, ideas for family enrichment, etc.

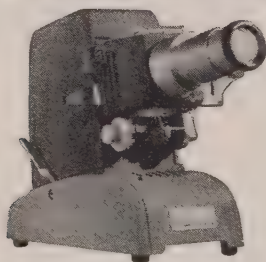
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163 p. Paper, \$1.00; cloth, \$1.50. Eleven true-to-life narratives that demonstrate what can happen when a group of young people go to work together to meet some human need. Volunteer service in rural and urban areas in the United States, Canada, Puerto Rico, Mexico, and war-torn Europe is described. For all interested in summer service, groups seeking work they can do cooperatively, and program planning commissions.

The Seven Stars. By Toru Matsumoto. New York, Friendship Press, 1949, 213 p. Paper, \$1.00; cloth, \$2.50. This is a novel developed around the experiences of seven high school boys in Japan who took a pledge always to stick together—like the seven stars of the Big Dipper. Covering the years from 1928 to 1947 and written by a Japanese author thoroughly familiar with life in Japan during this critical period, the story gives accurate pictures of school and family life and interprets clearly Japanese attitudes.

Young Christians at Work. By T. Otto Nall and Bert H. Davis. New York, Association Press, 1949, 116 p., \$1.75. Fifteen representative young Christians at work, serving God and their fellow men through their bread-and-butter jobs. Even ordinary duties, when seen through the eyes of these Christian workers, are distinctive, important, and challenging.

III. Religious Education for Adults

THE PILGRIM SERIES. (Older young people and adults) *The Church Is One.* By Ralph D. Hyslop. Boston, The Pilgrim Press, 1949. 96 p., 60¢. Dr. Hyslop's course emphasizes

our responsibility in the ecumenical church and the place of the church in the world picture.

The Christian Citizen and Civil Rights. By Dorothy Height and J. Oscar Lee. Department of Race Relations, New York, The Federal Council of Churches of Christ in America, 1949, 71 p., 1 to 99 copies, 50¢ each; 100 or more, 40¢ each. This book covers Christian responsibility for civil rights. It discusses the Report of the President's Committee on Civil Rights, the safety and security of persons, the right to citizenship and its privileges, etc. In conclusion it suggests ways to achieve, "Action Now."

The Christian Looks at Race Distinctions. By Lorell Weiss. Brethren Service Commission, Elgin, Ill, General Brotherhood Board, 1949. 32 p., 25¢. A four-unit study guide for adult forums. Treats the problem of racial distinctions in America and includes suggested activities and a bibliography.

Prophet without Portfolio. By Philip Cowell Jones. Philadelphia, The Board of Christian Education of the Presbyterian Church in the U.S.A., 1949, 32 p., 35¢. This booklet is the latest in the Bible study series which is a part of the denomination's adult program. Its purpose is to show the relevancy of Amos and his words to modern life and thought. Adult and young adult groups will find it helpful in clarifying ideas about God.

Mission at the Grass Roots. By William P. Shriver. New York, Friendship Press, 1949. 170 p., \$1.00. This basic study book is directed to all local church groups who want to apply Christian solutions to their problems through cooperative study and action. A strong case is made for church cooperation, and the author points out ways to mobilize neighborhood resources. The book includes suggestions for study, discussion, and action.

The Book of the Twelve Prophets. (Harper's Annotated Bible Series, Number I). By Julius Bewer. New York, Harper & Brothers, 1949. 79 p., 50¢. The historical background of the prophets of the eighth century before Christ. The book also provides an annotated study of the books of Amos, Hosea, and Micah.

Women in American Church Life. By Inez M. Cavert. New York, Friendship Press, (Published for the Federal Council of Churches of Christ in America), 1949. 94 p., 50¢. This full pamphlet presents the results of a study on the status of women in the church. It contains facts about women in missions, in the ministry, in the church councils, and other organizations. There are questions for discussion and charts showing extent of women's official participation.

General

Political Map of Japan and Korea. New York, Friendship Press, 1949. 32" x 36", 50¢. A highly visible wall map in five colors, showing boundaries and principal cities.

CORRECTION NOTICE

In the March, 1949 issue of the *Journal*, the words "Religious Education of Adults" should have been inserted before the list of nine publications beginning with *Young Layman—Young Church*.

With the New Books

The Church School and Parish House Building

By Elbert M. Conover. Published jointly by the International Council of Religious Education of Chicago and the Interdenominational Bureau of Architecture of New York, 1949. 96 p. \$1.50.

This book is a worthy successor to *Building and Equipment for Religious Education*. For many years now the resources of Christian education represented in the International Council of Religious Education, and the consecrated technical service of architects represented through the Interdenominational Bureau of Architecture, have served in the earlier booklet to help churches realize their needs for adequate facilities for religious education.

This new book fittingly lays emphasis on the needs of religious education which are to be met by physical equipment. Thus, it becomes a survey of present-day procedures in Christian education as generally accepted and used by the committees of the International Council of Religious Education. To make possible the carrying out of these activities requires a suitable building and adequate equipment.

The book is not a complete guide to church building but it does help building committees to study their needs with respect to religious education and to take the necessary steps so that proper provision may be made.

In face of the extensive number of building projects which are now being engaged in by churches everywhere, this new and revised edition is a timely service. Its specific and concrete suggestions with respect to rooms and their equipment including such things as size of furniture, decoration, pictures, and proper arrangements for the use of audiovisual aids, make it a useful guide to building committees and architects responsible for the important work of developing new facilities for the church.

PAUL H. VIETH

The Church Builder

By Elbert M. Conover. New York 10. The Interdenominational Bureau of Architecture, 1948. 192 p. \$2.75

For twenty-five years, Dr. Conover has dealt with problems of church building and improvement. This latest of his books is filled with practical suggestions growing out of this quarter century of experience.

Dr. Conover insists that thorough study of the church program should precede church building plans. "The building must be planned from the inside, not from the outside . . . A good, workable plan may be clothed in any 'style' of exterior design."

There are twenty-eight chapters in all, most of them brief treatments of the subject with which they deal. In most cases, however, there is a reference to one or more books which give a full treatment of the subject.

This reviewer considered especially helpful the chapters on church design, building for worship, organization of the church for building, time schedule, and building program. There is a good chapter on "The Church as a

School." In certain sections of this chapter as in other parts of the book, the author uses material which he prepared recently for the *Church School and Parish House Building* reviewed above.

If I were a pastor, member of a building committee, member of an official board, or an active worker in a church contemplating a building project, I would order *The Church Builder* today. If I were responsible for building a small church, I should expect to be discouraged by the size of most of the buildings which are described and by the array of specialized consultants whose services are recommended. For a small church or large, however, I should read the book, recognizing, as the author says, that every church represents a special problem and that I should have to adapt to my own situation the many excellent suggestions which *The Church Builder* offers.

L. J. C.

The Purpose of the Gospels

By Ernest F. Scott, New York, Charles Scribners Sons, 1949. 168 p. \$2.50.

The purpose of the Gospels was to establish the historical truth of the Christian message. This apostolic message was not a set of ideas. It was not a code of ethics. It was not a more spiritual religion than men had known before. To be sure it included all these.

Essentially the early Christian faith was the proclamation that God had done an unprecedented thing, a mighty wonder. He had become incarnate in a certain Person, Jesus the Christ. This portentous act, moreover, had been done at a known date and in an identifiable locality, "In the fifteenth year of the reign of Tiberius Caesar," in Bethlehem of Judea. And the life that was lived was lived in familiar towns and villages.

Primitive Christianity was perfectly willing to stand or fall by this historical test. In that respect it differed from all other religions which were primarily ethical or intellectual in nature. Dr. Scott avers that Christianity is different from all existing religions of the twentieth century at just this same point. The Incarnation, stressed by all four Gospels each in its own way, is seen as the central core of Christian faith.

To demonstrate that this Incarnation actually happened and to explain what it meant, the Evangelists wrote their accounts. The Gospels differ at many points. But they had a common purpose, Mark as well as John; that was, to convince professing Christians that what they had learned by word of mouth or by letter, was historically true. God had truly been in Christ, who had been truly born of a certain identifiable young woman, who had really suffered under a well-known Roman governor, who actually had been crucified on a certain hill, who had really died and had been buried in a borrowed tomb of a prominent Arimathean, and who gloriously rose again.

Teachers will be especially interested that Dr. Scott believes that there was in the early church a definite class or order of

teachers whose specialized task it was to teach new converts the meaning of their new faith. (1 Cor. 12:28) Those who wrote the Gospels more than probably belonged to this "teaching order." The Gospel writers "wrote for the benefit of other teachers what they were themselves accustomed to teach" (p. 77). Remember that next Sunday as you go before your class. You are carrying on the work of Matthew and Mark, of Luke and John.

G.E.K.

We Worship Together

By Mary Grace Martin, Philadelphia, Judson Press, 1948, 229 p. \$1.50.

Leaders in churches where children of different ages must of necessity worship in one room will find this book particularly helpful.

The first part of the book is a guide to the leader and gives briefly some of the important factors to be remembered in leading children in worship. Guiding principles are included.

In part 2, suggested worship services for each Sunday throughout a year are given in detail. Stories, prayers, poems and litanies are included. Part 3 includes additional source materials.

A.L.C.

The Reawakening of Christian Faith

By Bernard Eugene Meland. New York, The Macmillan Company, 1949. 125 p. \$2.00.

The writer of this book has come to the conclusion that high religious faith cannot rest alone on the testimony of evidence that comes from experience. Something else is needed. That new foundation is an old foundation, a faith which is affirmed even in the forbidding face of all the ancient mysteries of the race.

Our modern culture has been of no assistance in the creation of a heroic faith; rather, it has operated against the growth of religious understanding. The most deadly influence has been the blighting effect of force employed these days by so many groups as they seek to win their ends. Tenderness and sensitivity have been almost stamped out.

Traditional religion will not be able to restore the green plant of faith for it is too moralistic in nature and too emotional in expression. Religious naturalism of Dr. Henry Wieman's variety is just as ineffective because it is overly intellectual. A glowing picture fills the last few pages describing a society with a living faith at its center. Dr. Meland will help us if in his next book he will tell us how to get from here to there.

G.E.K.

Improving Your Church School

By Robert R. Powell. New York, Nashville 2, Abingdon-Cokesbury Press, 1949. 160 p. \$1.75.

Those who have been looking for a satisfactory text for the Leadership Education Course, "How to Administer the Sunday Church School" will welcome this publication. It is the first post-war text to be published

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by the Cooperative Publishing Association, and while it came out too late to be considered by the Committee on Leadership Education in its February, 1949 meeting, it may be useful, pending decision by the Committee.

The author points out that the question which the administrator faces is not, "Shall we have an educational program?" but "How can we improve the teaching we do?" His premises are, first, that the way to a better church school begins where the individual is, and second, that improvement is a continuing process. The purpose of the book is to help the administrator think through basic questions of policy. Its aim is to help him develop procedures that will enable him to take first hand experiences and use them to strengthen his own program.

This is an excellent text for study by the superintendent or pastor and his church school workers. It includes home and community outreaches, as well as definite help in other phases of "growing" a better church school.

G.A.M.

The English New Testament from Tyndale to the Revised Standard Version

By Luther A. Weigle. Abingdon-Cokesbury Press, 1949. 158 p. \$2.00.

Midway between the publication of the Revised Standard Versions of the two Testaments is a good time to issue this book; the New Testament Version appeared in 1946 and that of the Old Testament is expected in 1952. While the book deals especially with the New Testament, the necessary historical material provides a rich factual background for the entire Bible. Dean Weigle is peculiarly fitted by his long and scholarly interest in Bible translations and by his continuous service as Chairman of the Standard Bible Committee which is doing the work, to write the volume.

The first two chapters give the entire setting up to 1611 when the King James Version came out and the stirring story of how it came about that there ever was a vernacular edition of the Bible at all. Then come the work of Tyndale and the famous King James version itself; the material makes specific what has long been known as to the dependence of that version on Tyndale. The story of this version through three hundred years follows, including an explanation of that absurd dedication "To the Most High and Mighty Prince James."

The new version itself gets the next chapter, and is handled very helpfully, both in general perspective and in details. The final chapter seems to have been written especially for an able young minister in Dean Weigle's own denomination, who said he liked it very much but would never need a pulpit edition. He probably has discovered by now the facts in this chapter's trenchant argument that it is especially valuable in public worship. When the translation is completed, a widely used pulpit edition seems, from the nature of the version, to be foreordained.

P.R.H.

Southeast Asia

By Kenneth P. Landon. Chicago, The

University of Chicago Press, 1949. 215 p. \$4.00.

The present struggles in Indonesia, highlighting the rising tide of determination of Eastern peoples to throw off exploiting powers—to say nothing of the appeal which Russian communism makes to color-conscious millions—makes this a timely book. It concerns 150,000,000 people, speaking between three and four hundred languages and dialects, and with tribal differences so multitudinous that no one can really compute the number of tribes involved. The book emphasizes, however, not so much the points at which these peoples differ as "those common features which make this region a sort of cultural 'Mediterranean' of the Far East."

The folkways, the religions with their animistic bases but tinged with Hinduism, Buddhism, Islam and Christianity, the influence of China and India—and later the Western nations—are presented in such a way that even a novice becomes interested. The book is slanted, however, to appeal to scholars with some knowledge of the region. Otherwise it would be issued at a more popular price and would have certain helps that would make it much more valuable to the average reader. For example, in spite of the way in which Southeast Asia is in the news, most of us are not familiar with the geography. The inclusion of maps would make unnecessary trips to atlases. A glossary of terms would also be a boon. There are too many words used, without explanation, which do not appear in Webster's Collegiate Dictionary! This is irritating to anyone who likes really to understand what is being told but has not the time to do a piece of research himself. Here's hoping for a second edition that is more helpful.

P.G.M.

Standards of Success

By Teresina Rowell Havens. Wallingford, Pennsylvania, Pendle Hill Publications, 1948. 62 p. \$3.35.

In this small package Mrs. Havens subjects our Western standard of success to a searching analysis. Like all such standards it reflects the dominant values dictated to most of us by the culture pattern under which we live. Our pattern, fortunately, allows persons who question the ultimately unsatisfying nature of the values we accept, to reexamine the accepted notion of what a successful life really is. In "this margin of freedom" the author makes exactly this sort of reexamination.

She does it by marshalling other ideals to challenge those of our industrial world. Under her hand, the prophets of ancient Israel and of China challenge our acceptance of wealth and its accompanying standards. Then she brings the thinkers of India and the Buddha and the appeal of holy poverty against us. China, led by Confucius and his wisdom, and Japan with her intuitive love of beauty and feeling for the evanescence of all worldly achievement, complete the attack.

One Increasing Purpose. The Life of Henry Winters Luce

By B. A. Garside. New York, Fleming H. Revell Company, 1948. 271 p. \$3.75.

This is not, of course, the first book with the same title. The novel by A. M. S. Hutchinson is far more gripping and I doubt the wisdom of appropriating its title without reference. However, this is a good biography and the life of Henry Winters Luce certainly deserves being put into print. He belonged to a great triumvirate that graduated from Yale in 1892 and went together to Union Seminary. One of the three, Horace Tracy Pitkin, was a martyr of the Boxer Rebellion in China at the turn of the century. A second, Sherwood Eddy, is still "going strong."

Luce spent himself unsparingly in missionary service to China until three score years and ten. His was the task of continually laying down teaching tasks in which he found great satisfaction, to undertake the most unpleasant one of raising funds so that others might teach. Devotion, self-sacrifice, unremitting toil, far-sightedness, courage—all these marked the life of this man who did have "one increasing purpose." His son is famous as the publisher of *Life*, *Time* and *Fortune*. The father gave his life to redeem the time and was content to find his fortune in laying up treasures in heaven.

P.G.M.

Additional Books Received

BEST BIBLE VERSES. Compiled by Henry H. Halley. Chicago 90, H. H. Halley, 1949. 495 p. \$2.00. A selection of the "best" and most familiar verses from the Bible, grouped first according to books and then under various topics.

***CHRISTIAN UNITY IN THE MAKING.** By Charles S. Macfarland. New York, The Federal Council of the Churches of Christ in America, 1948. 376 p. \$2.75.

COLLEGE, FACULTIES AND RELIGION. By Albert C. Outler. New Haven 11, Connecticut, The Edward W. Hazen Foundation, 1949. 18 p. \$25.

***THE EFFECTIVE CITY CHURCH.** By Murray H. Leiffer. Nashville 2, Abingdon-Cokesbury Press, 1949. 232 p. \$2.75.

FATHER, WE THANK THEE. By William A. Clough. Nashville 2, Abingdon-Cokesbury Press, 1949. 112 p. \$1.25. Parents will derive a devotional inspiration from this book, intended for family worship but the younger children of the family will not understand these prayers written so beautifully but almost entirely in adult language.

HOLIDAY MOUNTAIN. By Lloid and Juanita Jones, Philadelphia, The Westminster Press, 1949. 208 p. \$2.50. (Fiction, senior-young people.)

HOW TO TELL YOUR CHILD ABOUT SEX. By James L. Hymes, Jr. Public Affairs Pamphlet No. 149. New York 16, Public Affairs Committee, Inc. 32 p. \$20. An excellent pamphlet with simple answers to children's questions. Recommended for parents' groups.

JESUS AND THE DISINHERITED. By Howard Thurman. Nashville 2, Abingdon-Cokesbury Press, 1949. 109 p. \$1.25. A penetrating and powerful analysis of the emotions of fear, hatred and love and their effect on both privileged and underprivileged people. The argument is based on an interpretation of Jesus as one who belonged to an oppressed people.

THE LONeliEST JOURNEY. By Frances I. Jackson. Philadelphia, The Westminster Press, 1949. 95 p. \$1.50. A simple, personal account of an English woman's journey from religious indifference to full acceptance of Christianity.

*To be reviewed.

LONELY PASSAGE. By Loula Grace Erdman. New York, Dodd, Mead and Company, 1949. 234 p. \$2.75. A leisurely, simple story of a young girl lonely among many relatives—her first love and its subsequent tragedy, followed by her maturing under the influence of an understanding man. The characters are wooden, and for the most part lack warmth. In the Grace Livingston Hill tradition.

***MORAL STANDARDS.** By Charles H. Patterson. New York, The Ronald Press Company, 1949. 514 p. \$4.00.

THE MYSTERY OF THE GULLS. By Phyllis A. Whitney. Philadelphia, The Westminster Press, 1949. 202 p. \$2.50. (Fiction, junior high girls.)

PAINTBOX SUMMER. By Betty Cavanna. Philadelphia, The Westminster Press, 1949. 191 p. \$2.50. (Fiction, senior age.)

***PASSOVER, ITS HISTORY AND TRADITIONS.** By Theodore H. Gaster. New York, Henry Schuman, 1949. 102 p. \$2.50.

***THE PUBLIC RELATIONS COMMITTEE.** By David M. Church. New York 10, National Publicity Council, 1949. 27 p. \$1.00.

SENIOR YEAR. By Anne Emery. Philadelphia, The Westminster Press, 1949. 208 p. \$2.50. (Fiction, senior age.)

***RESOLVING SOCIAL CONFLICTS.** By Kurt Lewin. New York, Harper and Brothers, 1948. 230 p. \$3.50.

***SOMETHING TO STAND ON.** By Lewis L. Dunnington. New York, The Macmillan Company, 1949. 184 p. \$2.50.

SOME THOUGHTS ON UNIVERSITY EDUCATION. By Sir Richard Livingstone. New Haven 11, Connecticut, The Edward W. Hazen Foundation, 1949. 21 p. \$25.

***TOWARD A REBORN CHURCH.** By Walter Marshall Horton. New York 16, Harper and Brothers, 1949. 122 p. \$1.50.



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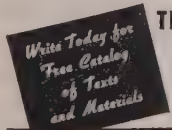
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What's Happening

Denominational News

CHICAGO, Ill.—The REV. HOWARD E. MUNSON has been called to the staff of the Chicago Congregational Union as Director of Christian Education and Youth Work, according to an announcement by DR. NIEL E. HANSEN, General Director. Mr. Munson recently returned from an Army Chaplaincy during which he spent one year in Arabia. He is a graduate of the Hartford Theological Seminary, with special training in education. He has had a dozen years of experience as counsellor and recreational leader in camping and was a Boys' Work Secretary of the Y. M. C. A. for several years.

INDIANAPOLIS, Ind.—MISS CATHRINE CARTER, now serving as director of religious education in the Christian Church, Centralia, Illinois, has been engaged to serve as Director of Religious Education for the Disciples Churches of Tennessee. Miss Carter is a graduate of Transylvania College and the College of the Bible. She has served for a total of more than thirteen years as director of religious education in four local churches in Oklahoma, Texas and Illinois. In addition she has taught in young people's summer conferences and in leadership training schools, and has given considerable attention to children's work. Last year she helped conduct vacation church school institutes throughout Illinois.

BRIDGEWATER, Va.—DR. LAWRENCE E. BOWMAN, pastor of the Washington, D. C. City Church of the Brethren, has been named president of the Bridgewater Daleville College, to succeed JACOB I. BAUCHER. MR. CHARLES C. WRIGHT, Professor of Economics and Commerce, is serving as acting president until Dr. Bowman takes office July 1. As a pastor, Dr. Bowman has become well known for his work in the field of the Christian home and the Christian family, and has been widely used as a lecturer and discussion leader.

Results of Family Radio Poll

CHICAGO, Ill.—The third annual poll among Protestants of the United States shows that five network radio programs are repeat favorites for family listening, according to Miss PEARL ROSSER, radio education director of the International Council of Religious Education. These programs are "The Adventures of Ozzie and Harriet," "The Aldrich Family," "The Greatest Story Ever Told," "One Man's Family," and "Pepper Young's Family." Each program received a citation during National Family Week from the Inter-Council Committee on Christian Family Life, which represents the International Council of Religious Education, the United Council of Church Women and the Federal Council of Churches.

Growth in Sunday School Enrollment Reported

By Helen F. Spaulding*

CHICAGO, Ill. Between the approximate years 1945 and 1948 there was a substantial increase in the number of Sunday or Sabbath church schools, officers and teachers, and pupils. Statistics, which apply to the continental United States, have just been gathered by the International Council of Religious Education and are being released in pamphlet form.¹ As compared with similar statistics for 1945, the increases are as follows:

19,060 more Sunday or Sabbath schools
786,949 more officers and teachers
5,135,577 more pupils

23,641 more vacation church schools
1,648,713 more vacation school pupils.

No comparison is possible in the number of teachers and officers in vacation schools since the number reported in 1945 is so small as to be obviously incomplete.

The total figures reported are:

232,672 Sunday or Sabbath schools
2,569,965 officers and teachers
29,745,580 pupils
54,949 vacation church schools
470,619 vacation school officers and teachers
3,705,238 vacation school pupils.

These figures represent the reports of 246 religious bodies, including Catholic, Jewish, Orthodox, Protestant, and other groups, ranging in size from The Methodist Church, reporting 37,993 church schools with 471,919 officers and teachers and 4,871,983 pupils, to The Protestant Conference (Lutheran) reporting one church school with one teacher and 13 pupils.

Most of the reports are for the calendar year 1947 or the church year ending early in 1948. If a religious body did not respond to repeated requests for information, figures given in previous years by an official of the church were used. As a last resort, the 1936 United States Census of Religious Bodies was used. Since the 1936 census was considered by many to be incomplete, the census figures no doubt greatly underestimate the real numerical strength of a religious body.

In studying religious education statistics, the relation to general population is important. No figures are available of the exact population in the United States for a corresponding two year period, but the estimate of the United States Bureau of Census indicates that in this same general period the population of continental United States has not increased as rapidly as Sunday or Sabbath school enrollment. More exact and significant comparisons must await the official 1950 census figures, and should cover a longer

span of time than a two-year interval.

The Protestant bodies reporting the largest number of Sunday or Sabbath schools are:

The Methodist Church, 37,993
Southern Baptist Convention, 26,135
National Baptist Convention, U. S. A., Inc., 21,807
National Baptist Convention of America (1944 figure), 10,100
Disciples of Christ, 7,837
Northern Baptist Convention, 6,654
African Methodist Episcopal Church (1942 figure), 6,472
Presbyterian Church, U.S.A., 6,386
Assemblies of God, General Council, 6,077
Protestant Episcopal Church, 4,851
Congregational Christian Churches, 4,707
Evangelical United Brethren, 4,321
Evangelical Lutheran Synod of Missouri, Ohio, and Other States, 3,900
United Lutheran Church, 3,718
Presbyterian Church, U.-S., 3,641.

The 15 Protestant bodies reporting the largest number of pupils are:

The Methodist Church, 4,871,983
Southern Baptist Convention, 4,308,374
National Baptist Convention, U.S.A., Inc., 1,357,493
Disciples of Christ, 1,057,092
Presbyterian Church, U.S.A., 1,003,934
National Baptist Convention of America (1944 figure), 1,000,100
Northern Baptist Convention, 902,497
United Lutheran Church, 701,226
Evangelical United Brethren, 554,192
Congregational Christian Churches, 517,117
Evangelical and Reformed Church, 462,806
Assemblies of God, General Council, 432,000
Protestant Episcopal Church, 423,873
Presbyterian Church, U.S., 405,433
Church of the Nazarene, 387,719.

Reports of increases in schools, officers and teachers, and pupils are based on a comparison of the latest figures with similar statistics gathered in 1945 for 256 religious bodies. Seventeen of these bodies are omitted in the 1947 report because of mergers, dissolution, or inability to locate a responsible church officer who could supply data. Seven new bodies are included in the 1947 statistics. This difference in classification accounts for 2,470 additional church schools; 14,424 less officers and teachers, and 52,164 less pupils.

It is recognized that in some cases these statistics are based on inadequate tabulations, due to the failure of local churches to make reports to their denominational offices and statisticians; in other cases, they are estimates made by the statistician or other denominational officer. The only claim of reliability made for the statistics gathered by the International Council is that they present the figures reported by the official religious education board or official statistician of each religious body, and as such are probably as

* Associate Director in Research, International Council of Religious Education.

¹ Available from International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Illinois, 25 cents.

accurate as similar reports made in past years. It is hoped that, in the future, churches can be educated to the importance of accurate reporting, so that complete religious education figures can be secured and an adequate picture given of this phase of church life in North America.

Council Happenings

COLUMBUS, Ohio—The annual spring retreat of the Ohio weekday church school teachers was held at Columbus, April 29-30. The Rev. CHARLES F. THOMAS, secretary of the Board of Christian Education of the Five Years Meeting of Friends, was the chief speaker and resource leader. Mrs. ELIZABETH HANNA, Director of Religious Education of the Cincinnati Council of Churches and president of the professional weekday church school teachers' council of Ohio, presided at the retreat.

SAN FRANCISCO, Calif.—In an article in *The Church at Work*, the official publication of the Northern California—Western Nevada Council of Churches, tribute is paid to the progress made since the reorganization of the Council in 1942. At the beginning only four denominations were members of the Council. Today 17 Protestant bodies constitute the fellowship of the Council. Other denominations, although unaffiliated, are working with the Council in some of its outreaches, such as evangelism and Christian education.

Dr. ABBOTT BOOK, the executive secretary of the Council, states, "To make a lasting impact upon the 79 per cent of our population not affiliated with any church requires a maximum unity and strength of every Protestant body working together. This points to the demonstration of our unity in the great fundamentals of our Christian faith, a demonstration of our common concern for human needs, a demonstration of the power of united action in winning northern California and Nevada for Christ and his way of life. This is our offensive against the rising tide of secularism."

This Council held this spring twenty-one institutes for the training of vacation church school leaders, according to Dr. RONALD WHITE, chairman. Institutes were held from Yreka, Weed and Redding in the North to San Jose and Watsonville on the Coast and Tulare and Bakersfield in the central part of the state.

ITHACA, N. Y.—Under the leadership of the Rev. RALPH WILLIAMSON and the Rural Department and Rural Church Institute of the New York State Council of Churches a series of rural church radio programs is being launched in New York State.

Rural church radio committees are being set up around each of the six stations of the Rural Radio Network, Inc. This is an FM network which is owned by the major farm organizations of the state. The Wethersfield station committee, near Warsaw, has Rev. THOMAS ASBURY as chairman and includes a number of ministers and lay members in Wyoming and Livingston counties. Ontario and Yates County ministers and laity are in the



Mr. Rank confers with Council leaders. Left to right: Rev. Philip C. Landers and Dr. Gerald E. Knoff, Associate General Secretaries of the International Council; Mr. Rank, Dr. Roy G. Ross, General Secretary, J. L. Kraft, vice-President and Treasurer; Miss Pearl Rosser, Director of Audio-Visual and Radio Education; and Rev. William L. Rogers, Executive Secretary of the Religious Film Association.

J. Arthur Rank Consults with Council Staff

CHICAGO, Ill.—MR. J. ARTHUR RANK, leading motion picture producer of Great Britain, conferred with the staff and the Chicago members of the Board of Trustees of the International Council of Religious Education at a luncheon held April 19. Mr. Rank is an active Methodist Sunday school teacher and superintendent and a vice-chairman of the World Council of Christian Education.

Mr. Rank told the staff of new techniques and equipment that will revolutionize visual education. He is developing a screen that can be used without darkening the room in the daytime and that will allow the teacher to

stand in front of the room by the screen while operating his projector. Before putting this new equipment into mass production Mr. Rank plans to experiment with it in his own Sunday school. He also told of plans for reducing the cost of a film from approximately \$88,000 to approximately \$2,000, thus bringing film prints and rentals within the price range of the average Sunday school. This technique, first applied to "sermon-films," also originated by Mr. Rank, is now being tested for use in Sunday school teaching films.

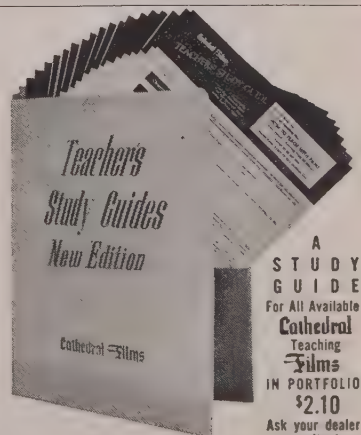
Always a highly successful business man in 1935, Mr. Rank became interested in producing better films for Sunday school teaching and for evangelistic work. His experiments led to his interest in producing high-grade films for commercial distribution.

committee for the Bristol Hills station. At Lowville a committee is organized to use the Turin station with the Rev. FRANK REED of Old Forge as chairman. At DeRuyter, the Rev. CLIFFORD WEBB is chairman and ministers and laity from Madison, Cortland and Chenango counties are serving on the committee. At Cherry Valley the committee has been formed and has been broadcasting since last summer with the Rev. HERBERT MAHL of Fort Plain as chairman. A committee is to be set up at Ithaca very shortly. These rural church programs will be heard each first Thursday of each month at 12:50 Eastern Standard Time.

DETROIT, Mich.—The Detroit Council of Religious Education, a department of the Detroit Council of Churches, reports that their Home and Church Committee has a very important subcommittee known as the "Committee Working with Handicapped Children." This Committee is working with blind Protestant children of metropolitan Detroit, associating them with some church or church school, and making available for them materials in Braille and other resources. Miss ELIZABETH BULKELEY is the Director of Religious Education of the Detroit Council.

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Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

***Adventure in Baltimore** (RKO) John Agar, Shirley Temple, Robert Young. *Comedy*. Turmoil in household of rector of prosperous parish (in line for bishop) when his young daughter is expelled from finishing school for "advanced ideas" (the year is 1910) and returns home to insist on campaigning for such causes as freedom in art and woman's suffrage. . . . An uncomplicated, pleasant little domestic film that presents a commendable picture of successful family living and an admirable portrait by Young of a clergyman wise, humorous and understanding. **M,Y,C**

Bad Boy (Allied Artists) James Gleason, Audie Murphy, Lloyd Nolan, Jane Wyatt. *Drama*. When a supposedly incorrigible boy paroled to the ranch sponsored in Texas for delinquents by the Variety Clubs of America finally discovers he didn't really kill his mother five years before, as he had thought, he is immediately reformed. . . . *Glib solution* of the "bad boy" problem renders sincere, unpretentious effort to show good work done at ranch ineffective. **M,Y**

The Bribe (MGM) Ava Gardner, John Hodiak, Charles Laughton, Vincent Price, Robert Taylor. *Melodrama*. Tempted by sudden love for wife of one of his quarries, U.S. intelligence agent investigating gang stealing army salvage goods and caching it off Central American coast considers selling out, but comes through in blazing finish. . . . Old fashioned, obvious combination of romance and intrigue, with all the *familiar trimmings*. Exciting deep sea fishing sequences and a characterization by Laughton that will please his fans. **M,Y**

***Down to the Sea in Ships** (Fox) Lionel Barrymore, Dean Stockwell, Richard Widmark. *Drama*. Cruise to the south Atlantic of a whaling ship of the 1880's, plus the personal relationships among the old captain who sternly insists on rule-bound discipline, his young grandson for whose training he has undertaken this voyage in spite of infirmities, and the educated first mate whose tendency toward progressive methods and the tempering of discipline with mercy for a time threaten to transfer the boy's devotion from the old man to him. . . . An exciting, constructive film, with much to say on character building and a lack of the fighting, cruelty and ugliness often found in sea-set movies. No concessions to "glamor," and some thrilling scenes of harpooning, of the processing of the whales and of a collision with an iceberg. **M,Y,C**

†**Home of the Brave** (UA) Steve Brodie, Jeff Carey, Douglas Dick. *Drama*. In the course of a tense, danger-fraught expedition by five soldiers to obtain pre-invasion data on Japanese-held island, dramatic conflicts arise not only from the effect of war and

danger on all the men, but from the fact that one is a Negro. . . . First of all, *suspenseful*, realistic, gripping drama; and, along with that, the *most impressive* look the screen has yet given at what racial antagonisms do emotionally to persons on both sides of the color line. Very commendable. **M,Y**

A Kiss in the Dark (War.) Victor Moore, David Niven, Jane Wyman. *Comedy*. How a concert pianist is "humanized" after he begins to take an interest in the assorted tenants of apartment house in which his business agent has invested part of his funds. . . . Featuring *well-worn slapstick situations*, this is innocuous enough, but certainly a waste of good talent. Reiterates the favorite Hollywood thesis that "long hair" skill is worth while only after being reduced to the jitterbug level. **M,Y,C**

Knock on Any Door (Col.) Humphrey Bogart, John Derek. *Melodrama*. In course of trial of young delinquent for murder, his lawyer seeks to get a sympathetic verdict by showing jury (and, through flashbacks, the movie audience) how it really is not the handsome boy who is responsible for the murder, but society, for letting him grow up in slums and on skid row. . . . Nobody approves of slums and skid rows, but in condemning them film manages to make of the murderer a romantic and tragic hero, particularly in the minds of youthful onlookers. This is an *absorbingly told film, but dangerous in its implications*. **M**

The Life of Riley (Univ.) William Bendix, Rosemary DeCamp. *Comedy* based on radio series in which Bendix also stars, about a bird-brained riveter always stumbling into involved situations when he tries such devices as those featured here—efforts to lift his family above its "station" and to outwit his landlady who strangely would like to have the rent paid. . . . Slapstick on a *low I. Q. level*, pathetically class-conscious and for the most part very unfunny. **M,Y**

***Little Women** (MGM) June Allyson, Mary Astor, Peter Lawford, Janet Leigh, Margaret O'Brien, Elizabeth Taylor. *Drama*. The famous Alcott story of the joys and tribulations of the four March sisters in New England of the 1860's. . . . The technicolored picture postcard settings for this latest edition of the children's classic matches its family-album-like mood. *Pleasant enough, and faithful to the original story*, but lacking the spontaneous vitality, the convincingly varied characterizations, the clearer motivations which made the 1933 version a delight. **M,Y,C**

My Dream Is Yours (War.) Eve Arden, Jack Carson, Doris Day. *Comedy*, with popular songs. The manipulations by radio talent agent to get a young singer he finds promoting record sales accepted for top-flight radio program in Hollywood. . . . Elaborate and technicolored, this is like the *usual* movie version of radio enterprise, with not-too-ethical jockeying for position crowned with fabulous success. Padded with several non-sequential scenes. **M,Y**

Red Canyon (Univ.) Ann Blyth, Edgar Buchanan, Howard Duff. *Melodrama*. The taming of "Black Velvet," spirited wild stallion, by a young man trying to live down the reputation of his outlaw family and helped in the taming and climactic race by

daughter of rancher whose horse runs second. . . . So *beautifully photographed* in mountain setting (technicolored) and presenting such magnificent horses that the routine story based on Zane Grey novel doesn't matter too much. **M,Y**

The Secret Garden (MGM) Herbert Marshall, Margaret O'Brien, Dean Stockwell. *Drama* based on Frances Hodgson Burnett novel of 50 years ago. An unpleasant little girl, orphaned in India, comes to England to live with her neurotic uncle on huge estate. With the help of a local peasant boy who can almost talk to animals, she and her young cousin, also spoiled, and crippled because of his father's mental suggestions, re-do a secret garden to which they find a key. In the process, they become decent youngsters, and even help rehabilitate the brooding uncle who has kept the garden ruined as a symbol of the death of his wife. . . . A sentimental story, effective in reproducing atmosphere of the novel, but unclear in motivation and somehow mawkish in many of its scenes. **M,Y**

†**The Set-Up** (MGM) Robert Ryan, George Tobias, Audrey Totter. *Drama*. Last fight in the career of has-been boxer, after which vengeful gangsters whose bribe he has spurned destroy his hands for life. . . . Remarkable camera work paints a *hard-to-take but important* picture of the sordid, unglamorous and vicious aspects of small-time prize-fighting, particularly the sadistic reaction of fans to brutal action in the ring. A far cry from the romantic picture often painted of the sport. **M,Y**

***The Stratton Story** (MGM) June Allyson, Agnes Moorehead, Frank Morgan, James Stewart. *Drama* based on experiences of Monty Stratton, big league pitcher from poverty stricken Texas cotton farm who rose to fame, lost his leg in hunting accident, then, after period of despondency, returned to resume career on diamond. . . . An *unpretentious, inspiring* story of a man's overcoming of obstacles, celebrating the virtues of courage, perseverance and genuineness, and presenting an admirable picture of worthy family relationships. More actual baseball shots, too, than in usual film of its type. **M,Y,C**

Take Me Out to the Ball Game (MGM) Betty Garrett, Gene Kelly, Frank Sinatra, Esther Williams. *Musical*. The antics, on the diamond and off, of the members of three-man combination in big league baseball team of 1910 or thereabouts. . . . A concocted story, *good humored, undemanding*, to accompany unspectacular and not too original musical comedy type sequences. **M,Y,C**

Tulsa (Eagle Lion) Susan Hayward, Robert Preston, Chill Wills. *Melodrama* celebrating the development of the Oklahoma oil industry and the initiative of those who plunged in the hope of winning fortunes. Centers around a woman operator who for a time deserts old friends holding out for conservation to go along with trust bent on all or nothing, but eventually sees the light. . . . A *lusty, technicolored* film, often a bit mixed in its ethics. Climax is an oil field fire that for spectacle and action has had few equals. **M,Y**

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Films for Summer Camps

By Donald R. Lantz*

MOTION PICTURES and filmstrips can be important tools in the educational work of church-sponsored summer camps. Excellent materials are now available for use in the areas of religious classes, crafts, sports, nature study, entertainment and health and safety. Careful selections will have to be made by the camp directors and counsellors and follow-through activities planned well in advance. At least six weeks advance ordering is needed on many films.

Pre-camp planning sessions should be held for the purposes of selecting the type and amount of visual materials to be used, and one staff member of the camp should be assigned the responsibility of ordering all materials and securing equipment. If the camp is located at some distance from a local post office, arrangements must be made to pick up the films and return them the next day after their use. Films should be returned by parcel post and insured for their full value. The following list of films are suggested as samples of the types of good materials available in the various areas of interest in a good camp program:

1. For training camp personnel and studying camp methods.

Camping Education. Produced by March of Time. 16mm, black and white, sound, 20 minutes. Available from Association Films. Rental, \$3.00. Program operation of National Camp for Professional Leadership Camps for Boys and Girls as conducted by Life Camps, Inc.

Youth In Camps. Produced by March of Time. 16mm, black and white, 20 minutes. Available from Association Films. Rental, \$3.00. The underlying philosophy and methods in the decentralized plan of Life Camps, Inc.

2. For Bible study and religious education classes.

See the suggested listings of materials for Vacation Church Schools in the *International Journal* for April, 1948, and May, 1949.

Letter From China. Produced by the Missions Council of the Congregational Christian Church. 16mm, color or black and white, sound, 30 minutes. Available from the Missions Council, Religious Film Association and some denominational publishing houses. A highly recommended film for showing the work of a modern missionary in China.

My Name Is Han. Produced by Protestant Film Commission. 16mm, black and white, sound, 25 minutes. Available from R.F.A. and some denominational publishing houses. Rental, \$8.00. A highly recommended film depicting the dramatic story of a Chinese refugee family and their Christian neighbors.

Two Thousand Years Ago Series: The Home, The Synagogue, The Day's Work, The Travellers. Each title available in 16mm, black and white, sound, and in filmstrips. The motion pictures have a running

time of about 16 to 22 minutes and are available from R.F.A. and some denominational publishing houses. Rental, \$6.00 each. The filmstrips are for sale for \$10.00 for the complete set from the same sources. These are probably the best materials that have been produced on life and customs in the time of Christ.

Children of Africa. Produced by African Motion Picture Project. 16mm, black and white, silent. Available from R.F.A. and some denominational publishing houses. Rental, \$3.00. Although a silent film produced in 1938, this is one of the few films on Africa that can be recommended for children's groups.

The Calling of Matthew. Produced by Cathedral Films. 16mm, black and white, sound, 28 minutes. Available from R.F.A. and some denominational publishing houses. Rental, \$8.00. The biblical story of Christ's calling of Matthew to be a disciple.

3. Crafts.

Leatherwork. 16mm, black and white, sound, 20 minutes. Available from Audio-Visual Center, Indiana University. Rental, \$1.75. Details of making a girl's leather pocketbook and a boy's billfold.

Decorative Metal Work. 16mm, black and white, sound, 10 minutes. Available from Audio-Visual Center, Indiana University. Rental, \$1.50. How to make an etched metal bracelet.

Puppetry: String Marionettes. Produced by Encyclopaedia Britannica Films. 16mm, black and white, sound, 10 minutes. Available from Encyclopaedia Britannica Films. Rental, \$2.50. Shows a puppeteer's workshop and methods of construction and manipulation.

Toys from Odds and Ends. Produced by Brandon Films. 16mm, black and white, sound, 9 minutes. Available from Audio-Visual Center, Indiana University. Rental, \$1.75. Steps in making a wooly dog from string, cardboard, and wire.

4. Sports.

Archery for Beginners. 16mm, black and white, silent, 13 minutes. Available from Audio-Visual Center, Indiana University. Rental, \$2.75. Equipment, finger and arm action.

Volleyball for Boys. Produced by Coronet Films. 16mm, black and white, sound, 10 minutes. Available from Audio-Visual Center, Indiana University. Rental, \$1.50. Normal and slow-motion photography presenting fundamentals of serving, rotation, volleying, spiking, etc.

Matt Mann's Swimming Techniques for Boys. Matt Mann's Swimming Techniques for Girls. 16mm, black and white and color, sound, 10 minutes. Produced by Coronet Films. Available from Audio-Visual Center, Indiana University. Swimming techniques and types of strokes.

5. Nature Study.

See supplement of suggested listings for

Vacation Church Schools, *International Journal* for May, 1949.

For excellent motion pictures, and 2 x 2 slides of birds, write to the National Audubon Society for their catalogue.

The following titles are but a few available from the companies listed below.

Coronet Films

<i>The Growth of Flowers</i>	<i>Snakes</i>
<i>The Deer and Its Relatives</i>	<i>Butterfly Botanists</i>
<i>Mammals of the Countryside</i>	<i>Birds of the Countryside</i>

Encyclopaedia Britannica Films

<i>Pond Insects</i>	<i>Thrushes and Relatives</i>
<i>Plant Traps</i>	<i>Birds of Prey</i>
<i>How Nature Protects Animals</i>	

Excellent filmstrips on birds and planets are available from the Jam Handy Organization.

Teach-O-Filmstrips are available from the Popular Science Publishing Company.

2 x 2 slides and filmstrips may be superior for bird study because of the fact that each picture may be left on the screen for a long period of time, allowing for detailed study.

6. Entertainment.

(Not general entertainment but specialized interests.)

That Boy of Mine. 16mm, color, 30 minutes. Available from Association Films, New York and Chicago only. An adventurous drama of a boy and his dad in canoe travels to the northland.

Firestone in Liberia. Available from Association Films. Free.

Rubber River. Available from Modern Talking Pictures. Free.

Sources

Handmade lantern slide materials—Keystone View Company, Meadville, Pennsylvania
Coronet films available from Ideal Pictures, 28 East 8th Street, Chicago, Illinois. Also available from state university libraries and local film libraries.

Encyclopaedia Britannica Films, 207 South Green Street, Chicago, Illinois
Society for Visual Education, 100 East Ohio Street, Chicago 11, Illinois

Audio-Visual Center, Indiana University, Bloomington, Indiana

Association Films, New York Film Library Section, 35 West 45th Street, New York 19, New York. Chicago office, 206 South Michigan Avenue, Chicago 4, Illinois

Religious Film Association, 45 Astor Place, New York 3, New York. Chicago office, 206 South Michigan Avenue, Chicago 4, Illinois

Modern Talking Picture Service, 9 Rockefeller Plaza, New York 20, New York

Missions Council, Congregational Christian Church, 287 Fourth Avenue, New York 10, New York

National Audubon Society, 1000 Fifth Ave., New York 28, N. Y.

*Assistant Director, Department of Audio-Visual and Radio Education, International Council of Religious Education.

Editorials

This We Must Do

EVELYN VANCE and her husband Bob had turned over their backyard to their two stalwart sons to tunnel and transform as they pleased. It was small, but big as a prairie when their imagination stretched it. Those two lads, their tunnels, and the noble men they became, have side-tracked into a new direction many a conversation as to the ultimate decay of civilization.

For years people told us how modern, materialistic civilization was always encroaching on spiritual values. But we always had this illustration in reply. They told us about the great-grandparents who had a prairie to play in, the grandparents who were reduced to a vacant lot, and the parents who had only the big front room. But the illustration still held water. Then they told us that the interior decorators had sold the idea of making the front room not a "living room" but a display of furniture and rugs and art, because the Joneses were doing it. But our illustration was still impregnable. But no longer. The perfect illustration is now dead.

The landscape gardeners, home division, have killed it. For now, better homes and gardens, landscaped yards with carpets of grass, gorgeous shrubs and flowers with a "do not touch" sign in every petal, all chosen with a squint at what Mrs. Jones has across the fence, have put a fatal crimp in the growth in character that came through play in yards like the Vance's.

An instance of this intrusion of matter upon the spirit is at hand. A certain midwest professor had made his garden and his orchard a gathering place for the boys of his block. They picked his apples, helped rake the leaves, played around, and just had good times. When the professor moved and a man who could afford a gardener bought his place, the fun was over. Within three months the mothers of the boys were "having a bad winter." They then put their heads together to devise some substitute social plan; they feared that bad associations were about to take the place of the "dominie's" orchard.

With mothers as wise as these, however, the old illustration is not needed any more. Family spirit, the something that makes a real family group, creates its own environment. It seizes on what it has, an acre or an inch, and transmutes it. Such a spirit "bloweth where it listeth, and thou canst not tell whence

it cometh or whither it goeth." Such a spirit "cometh not except by prayer and fasting." May such a spirit bring about a wise and devoted and determined commitment of the church to creating a real program of Christian nurture through family life! For this we *must* do some day. And that day is coming terribly soon.

"Sweetening Up" Pastoral Calling

THE VISITOR just let the expression slip out one day, as a delightful and exuberant overtone to his conversation. He said he was looking for something to "sweeten up" the calling of the pastor on his flock. He had two things in mind.

One was the problem of the time for pastoral calling today. Many men are away all day, and the minister has so many evening engagements that he must do his calling in the afternoons and mostly on the women. This is unnatural since usually the unit of the church's life is the family and not just the wife and mother.

The other factor in this expansive mind was the subject of conversation in a pastoral call. What is there to talk about? The church work, of course, comes in and often very helpfully, but in most cases the absent husband is also deeply involved in that. But another common factor is the children. And here the newer type of educational program comes to the pastor's aid.

Let us suppose that the parents and the church school teachers are actually working together on the Christian growth of each child in the family. Then Mary's slowness to learn to cooperate with others in the primary class could be the purpose of the call. Perhaps the pastor has been in touch with Mary's teacher in the public school to see how she is getting along there. Further, to complete the supposing, the church has as the central fact in its curriculum of Christian education Mary's life in her school and her home. It follows, then, that the topic of conversation will be Mary. It will deal with the ways in which both parents are working with the church in helping Mary grow in character.

Pastoral calling then presents none of the usual problems because it has been caught up in the constructive channels of a direct approach to the church's real task. This approach "sweetens up" pastoral calling as it does many other aspects of the church's work.

The Cover Picture

AN APPEALING ILLUSTRATION of the story of Jesus receiving little children is the one by Karl Heinrich Bloch, a Danish artist of the past century. This is one of twenty-three scenes from the life of Christ which Bloch painted for the Chapel of the Castle Frederiksberg in Copenhagen.

The picture tells its own story and is immediately apprehended by the viewer. Jesus, clasping one child with his right arm and holding another by the hand, turns to rebuke a disciple who has been telling the mothers not to bother the Master. He is saying, "Let the children come to me and do not hinder them; for to such belongs the kingdom of heaven." The confident trust in the attitudes of the children shows that they have gone to him instantly, sensing his love for them and his respect for their personalities. The women, too, share this feeling, and the group surrounding Jesus in the left half of the picture illustrates in a touching way that response of women and children to Jesus which has been so characteristic through the ages.

Like Bloch's other paintings, this is academic in style and rather too naturalistic and idealized for current critical taste. It is, however, well organized and capably painted. The use of line and color throws attention first on the child standing by the pillar and from him to Jesus. Following Jesus' eyes one sees the disciple pushing back those who would enter the courtyard and gets glimpses of the mothers and children who are trying to come in.

It is customary in many churches in June to call attention once more to the place of children in God's kingdom, through the celebration of Children's Day. While there are few among present day disciples who would deny them this place, it is well at this time to remember and to try to reach those millions of unchurched children who are hindered by many reasons from knowing the Master who loves them.

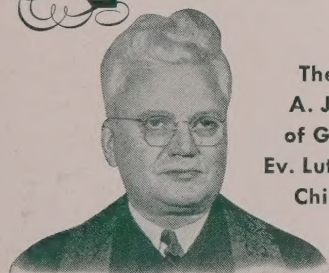
When Did You Start?

Interesting letters have been coming in from people who were "founding" subscribers of the *International Journal of Religious Education*, which is celebrating its 25th anniversary this year. Many are outstanding leaders in religious education. If you have been reading the *Journal* since the 1924-25 volume year, please let the editors know.



The REV. MR. JARUS (center) confers with H. W. Grueber (left) and Del Lorenz, parish-school teachers in charge of the audio-visual program.

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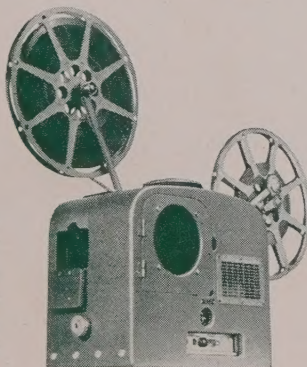
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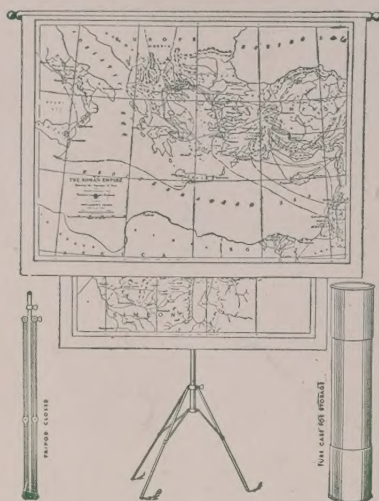
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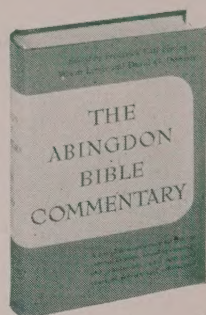
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